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I. SAMUEL APPLETON.*

SAMUEL APPLETON, whose success in the acquisition of a princely fortune was equaled by the beneficence with which he was ever applying it to useful and charitable ends, and whose whole career is eminently instructive to young men, was born in New Ipswich, N. H., June 22d, 1766, and died in Boston, July 12th, 1853, aged 87 years. Samuel was also the name of his two ancestors, who emigrated to America from Little Waldingfield, Suffolk county, England, of whom the father took the freeman's oath at Ipswich, Mass., May 25th, 1636, and the son, by his bravery and skill in King Philip's war, won the commission of Major. Isaac Appleton, a grandson of the latter, was one of a company who began the settlement of New Ipswich, N. H. His son Isaac, born at Ipswich, Mass., in 1731, a few years before the removal of the family, was the father of the subject of this notice. He was a man of integrity and piety, highly respected, and honoring his office of deacon of the church.

In a family of twelve brothers and sisters, Samuel was the third. His chief early advantage was his training in the home of excellent and judicious parents. The auxiliary influences which contributed to develop the moral and intellectual qualities that distinguished him, were such as are incident to life in a newly settled frontier town. The essential equality of all, their mutual dependence, the common participation in privations and hardships, prelude the isolation and selfishness which the habits and the ambitious aims of large or old towns so greatly foster; and cause to be associated with successful enterprise those virtues which inspire confidence and affection.

All his opportunities for instruction, except that which he received at home, were limited to a few broken weeks each year at the district school, and this only from the age of ten to sixteen years. At the age of seventeen he was employed as a teacher; and gave so much satisfaction, that his services in this capacity were in great request in succeeding winters in his own or in neighboring towns. To the

* The materials of this sketch are principally drawn from a memoir by E. Peabody, D. D., in Hunt's *"Merchant's Magazine,"* Vol. xxx., a memoir by Samuel K. Lothrop, D. D., in the *"Proceedings of the Massachusetts Historical Society, 1855-58,"* and a sermon at the dedication of Appleton Chapel, by Prof. F. D. Huntington, D. D.

day of his death, he took the greatest delight in recalling the scenes, the friendship, and the labors of these seasons of school-keeping, when he often had scholars older than himself; and was sometimes obliged to be a hard student at home, that he might keep in advance of his pupils; and when his sovereignty over the young republicans about him required the exercise of prudence and self-control as well as vigor.

At the age of twenty-two years he joined a party of young men in beginning the settlement of a township in Maine; the conditions being that they should have each alternate lot, on which they should build a house and clear up a certain number of acres. "I took for myself," says Mr. Appleton, in one of his letters, "a lot of land more than two miles from any other settlement, and for some time carried my provisions on my back, going through the woods by marked trees to my log house." This experience of pioneer life served to develop yet further his energy and self-reliance, and was also the source of much amusement in after years. He also remembered the companions of his toils, of which even their children sometimes received the tokens. Nearly sixty years afterwards he presented a bell for a meeting-house erected in this town, then known as "Hope," now called "Appleton;" "rejoicing," as he says, "that the gospel is preached within three miles of the place where I spent three long summer seasons, during which I never heard the sound of a church-going bell, or even heard a sermon, or the voice of prayer, there being at that time no place of worship within twenty miles of my humble dwelling."

In boyhood Mr. Appleton had felt a preference for mercantile life, and now having an opportunity to gratify this inclination, he left Maine, and entered into trade, first with Col. Jewett, at Ashburnham, and subsequently with Charles Barrett, Esq., at New Ipswich. His enterprise soon demanding a wider sphere, he removed, in 1794, to Boston, where immediate and continuous prosperity was the reward of his sagacity, energy, and integrity. In 1799, having formed a partnership with his brother Nathan, he made his first voyage to Europe; and for the next twenty years much of his time was passed abroad in selecting importations and transacting the foreign business of the firm. At a later period he was largely interested in the cotton manufacture, in which, with a wise foresight of the future industrial wants of the country, he had been among the earliest to engage.

In 1819 Mr. Appleton married Mrs. Mary Gore, a lady whose just appreciation of all that was noble and excellent in his character, whose ready sympathy in whatever interested him, and in all things

good and pure; whose gentle virtues, refined tastes, and elevating influence, made his home a scene of serene and domestic happiness, as delightful and attractive to others as it was blessed to its inmates. In this home he grew beautifully old. Gradually relinquishing all active participation in the active pursuits of business, and making it his great work to apply his ample income to further useful undertakings, and increase the sum of human happiness, and entering with warm sympathy into the pleasures of those whom he drew around him, no growing infirmities had power to cast a gloom over his declining years. Even when confined to his room, that room was the most cheerful in the house, and the center of attraction to kindred, to all who loved him best, and to the young children of his old friends.

The general estimate of Mr. Appleton by those who knew him best, finds only an adequate expression in the following eloquent tribute by Dr. Huntington:—

He belonged to that worthy class of New England men who are born in frugal homes, gain their balanced power of character by a modest conquest of many hardships, and pass out into large usefulness through a course of discipline and achievement as favorable to the attributes of a genuine manhood as almost any in the world. Forbidden a personal share in the culture of the higher seats of learning, they become the patrons of letters, the founders of institutions, and chairs of instruction, and command the esteem and confidence of scholars. Bred to habits of acquisition and calculation, they rise superior to the meager prospects of a mere mercenary ambition, not only dignifying commerce by their public spirit, but forwarding science itself by their practical sagacity and energy. For that part of education which consists in the study of books, Mr. Appleton was limited through his early years to the district school and such private hours as made the margin of a busy and laborious employment. But by assimilating and using what he learned, by an intelligent intercourse with men, by travels abroad, by a self-knowledge and sterling sense ever prohibiting in him the assumption which is the fatal mark of ignorance, and by that conscientious discipline of his faculties which is the nobler part of wisdom, he entered in unchallenged among our foremost order of men. The fullest and highest heads found a manliness in him that made him their peer. In the stainless justice and frankness that ruled his dealings, "he knew but one way of speaking, and that was to say, straight on, the truth." In a suit at law, a jury once found in his favor, even against some apparent odds of evidence, on nothing but the plain declaration of his word,—with this almost unexampled explanation of their verdict, that "they were quite sure Mr. Appleton would not dispute the payment of the note, except on the certainty that he did not owe it." Eager gainseekers, bewildered by financial success, or enslaved by a lucrative opportunity, saw in him the fine example of a self-control which subdued the passion for wealth just when it most apt to grow despotic, voluntarily withdrew from all the tempting prizes of fortune before he was sixty years old, and devoted the rest of his life to doing good. There was, indeed, as all who knew him will confess, and as it is more than proper here to remember, a singular sweetness and simplicity in the old age of this venerable, benevolent, unpretending citizen and Christian,—master of his possessions and of himself. There were sufferings and infirmities of the body, but he could better bear all these, than the pain of turning back the humblest deserving applicant from his door, or closing his bountiful hand on a dollar that was needed by Christ's poor. Such cheerfulness did this charity breathe through his household, that it would seem as if all the new gladness and the hearty benedictions of the wretchedness he brightened, came back and pitched their permanent tents about him. Simple as a child, the generous steward of God's bounty sat there amidst his affluence, listening, pitying, giving,

till sordid riches were transfigured before him, till the pursuits that we commonly call worldly looked divine, the curse that clings to Dives' lot was loosed, and even money wore the stamp of Jesus of Nazareth.

In only a few instances did Mr. Appleton, during his life, give absolutely large sums to single objects. For the endowment of the academy of his native town he contributed \$25,000. He also gave \$10,000 to found a professorship of natural philosophy at Dartmouth College. He gave also liberally to other educational institutions, but not in such sums as to cause single acts of munificence to be proclaimed from one end of the country to the other. It was because he counted those unsatisfactory days, in which he had not done something to promote some one's welfare, or to relieve some one's distress, that the amount of his benefactions swelled to a million of dollars.

Mr. Appleton distributed by will over a million of dollars. Of this sum, his widow received about one-fifth; the children and grandchildren of his brothers and sisters, about three-fifths; and the sum of two hundred thousand dollars was left to his executors, Hon. Nathan Appleton, William Appleton, and Nathaniel A. Bowditch, "to be by them applied, disposed of, and distributed for scientific, literary, religious, and charitable purposes." The executors transferred ten thousand dollars to the Massachusetts Historical Society, "to constitute a fund, the income of which shall be applied to the procuring, preservation, preparation, and publication of historical papers." Fifty thousand dollars was transferred to the Corporation of Harvard College, for the purpose of erecting "a building of granite, freestone, or marble, as a chapel for religious services; twenty thousand dollars to Amherst College for the erection of a "Cabinet of Natural History;" ten thousand dollars to the Boston Atheneum; ten thousand dollars to the Boston School of Design; and ten thousand dollars to the Massachusetts Hospital.

II. MORAL EDUCATION: DUTY TO PARENTS.

No station, no dignity, can release the obligation to obedience and filial respect; and indeed those of higher position should in this be models to their inferiors.

Filial obedience extends even to heaven, whose law-regulated movements it resembles.

It includes the whole earth, of whose fruitfulness it is an image.

As man is the noblest among all creatures, so is it of all actions the most beautiful to honor and respect one's parents.

He who truly honors his parents, must honor them within his house, must supply their needs with pleasure, and must most strictly perform all his funeral duties to them.

A prince has attained to the perfection of virtue, when by his example he has established throughout all his kingdom childish love and obedience.

Chinese Book, "Hiacking."

Parents nourish and instruct their children, until they have trained them to be men.

The usefulness of a father and a mother is truly infinite, like the high-heaven.

Chinese Proverb.

A son should rise early and wash himself, that he may appear before his father with the proper degree of cleanliness. He should go modestly into his father's room, should inquire after his health, should hand him water, and render him every service of attention and tenderness.

Chinese Book, "Siao Hio."

If your father and mother love you, rejoice thereat, oh children, and forget it not.

If they are angry, beware of being vexed at it.

If a younger person meets one twenty years older, he should treat him as respectfully as if he were his father; if ten years older, like his elder brother.

TSENY, a Pupil of CONFUCIUS.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

BIBLE. Exodus xx; 12.

The Lord hath given the father honor over the children, and hath confirmed the authority of the mother over the sons.

He that feareth the Lord will honor his father, and will do service unto his parents, as to his master.

Honor thy father and mother, both in word and deed, that a blessing may come upon thee from them.

For the blessing of the father establisheth the homes of children; but the curse of the mother rooteth out foundations.

Glory not in the dishonor of thy father; for thy father's dishonor is no glory unto thee.

For the glory of a man is from the honor of his father; and a mother in dishonor is a reproach to the children.

My son, help thy father in his age, and grieve him not as long as he liveth.

And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

For the relieving of thy father shall not be forgotten.

Honor thy father with thy whole heart, and forget not the sorrows of thy mother.

Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?

He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

Whoso honoreth his father, shall have joy of his own children.

BIBLE. *Ecclesiasticus*, iii.

He who curseth his father or his mother, shall surely be put to death.

BIBLE. *Exodus*, xxi; 17.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

My son, keep thy father's commandment, and forsake not the law of thy mother.

The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him.

Whoso robbeth his father or his mother, and saith, *It is no transgression*; the same is the companion of a destroyer.

Woe unto him who saith to his father, *Why hast thou begotten me?*

BIBLE. *Proverbs and Ecclesiasticus*.

My son, when I am dead, bury me; and despise not thy mother, but honor her all the days of thy life, and do that which shall please her, and grieve her not.

Remember, my son, that she saw many dangers for thee *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

APOCRYPHA. *Tobit*, iv; 3, 4.

And he [Jesus] went down with them, and came to Nazareth, and was subject unto them.

—When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

BIBLE. *Luke and John*.

Children, obey your parents in the Lord: for this is right.

Honor thy father and thy mother, which is the first commandment with promise.

BIBLE. *Eph.* vi; 1, 2.

We should neither say nor do evil to our parents, but should rather obey them, whether they be lowly or eminent; and this under whatever circumstances of soul, body, and estate.

This is, for pious persons, right and reasonable.

Contempt for parents is a sin punished by the gods both in life and after death, hated by men, and punished in the abode of the godless.

For the faces of our parents are divine and glorious; and to cling to them and to serve them is more than the sun and all the stars which the heaven contains; and than all else that may seem glorious.

We should honor our parents as long as they live, and even when they are no longer alive.

We should never contradict them.

In case, however, they should err, from sickness or deceit, we should encourage and instruct them, but never treat them in an angry manner.

There is no greater sin and injustice among men than to be ungodly towards father and mother.

PERICTONE, *the Pythagorean*.

Say nothing evil of the dead; show the path to those who are in the wrong road; go not with evil companions; revere God; honor your parents. Let him who strikes his parent, be infamous.

SOLON.

Children can have no more honorable adornment than aged parents; no more noble pleasure, than in honored ancestors.

Parents and grandparents are holy things of far greater value than lifeless statues of gods.

By honoring them, we do what is most pleasing to God.

And on the other hand, nothing can be worse for children than a father's or a mother's curse.

For the gods hear the prayers of parents.

Therefore children should never speak of their parents except with the highest respect; for Nemesis severely punishes even neglect and lightly spoken words.

PLATO.

It is the duty of children and pupils to be grateful to their parents, their teachers, and the places where they were taught.

This gratitude is not only one of the greatest virtues, but is the mother of all the other virtues.

What is piety, except thankful obedience to parents?

Who are good citizens in war and peace? Those who are grateful for the benefits which they receive from their fatherland.

Who are the pious, and those who respect religion, except those who show their gratitude towards the immortal gods?

What pleasure is there in life, without friendship? And how can friendship exist among the ungrateful?

Where is there any one who has received a noble education, who does not retain a thankful recollection of his teachers and guides, and even of the silent locality where he was taught?

CICERO.

Pupils should respect and revere their teachers, as their intellectual parents, the more, in proportion as they are conscientious in doing their duty.

Not only does the nature of the relation demand this pious feeling, but it promotes the objects of education; for pupils place more confidence in the words of teachers who command their reverence, obey them more implicitly, take more pleasure in listening to their instructions, and make greater exertions to gain their approbation.

QUINTILIAN.

There are no greater benefits than those which parents bestow on their children.

A sacred respect should secure them from ingratitude on the part of their children.

No words can express the merit of being able to say, "I have gladly and faithfully obeyed the commands of my parents, whether reasonable or unreasonable." But this well-doing should not be restricted to the period of childhood, lest the efforts of parental love should be as vain as seed on which no attention is paid after it is sown.

The value of the services of parents and teachers can not be repaid in money.

A teacher who has taught us all he could, and has awakened our slumbering faculties, we must needs value as highly as a beneficent physician or as near and dear relatives.

SENECA.

Children should love their parents, as the authors of their existence. They owe them, as to the gods and to the old, the more reverence, because no reverence can be enough to repay the benefits received from them.

And in like manner, it is a chief duty, and as it were the repayment of a borrowed capital, to care for and maintain parents in their old age. This is more desirable even than to be careful for our own support; and is one of the most affecting testimonies of the love of children for their parents.

ARISTOTLE.

Children should know that it is their duty to honor their parents, to ask advice of them, and to observe their wishes.

What in the world can be more pious, than to honor one's parents and show gratitude to them; since even the natural reason commends this virtue as the highest, next after the service of God.

Aristotle testifies, That to the gods, to parents, and to teachers, no complete repayment can be made.

We are bound to honor our parents; but not in such a way that God will be blasphemed and dishonored.

Young persons should carefully guard against disobedience and disrespect to their parents, in the manner unfortunately at present too common, by being so foolish as blindly to contract dishonorable marriages, which bring shame on themselves, their parents and ancestors.

LUTHER.

Those who are not grateful and obedient to their parents and teachers, do not possess inward peace of mind.

SENECA.

A pious son is virtuous, and obedient to his father; does what pleases his parent, and saves him trouble by studying with all his might and not acting in a godless manner. He dresses himself respectably and not so as to make his parents ashamed; he does not try to flourish about and swagger like a baron. He pays willing attention to his teachers and is not given to vanities; and gladly receives good advice from any body. He comes home in good humor; honors his parents, and thinks well of them; takes care of them in their old age, and conceals all their faults; shows them, at every opportunity that, like the stork, he is grateful; and supports them as long as the Lord gives him bread. Such a one, God loves; daily forgives his sins; gives him a comfortable support; and willingly hears him in his need; and at his own time gives him flocks and herds and an intelligent wife; with whom he sees his children's children, all obedient to him. He lives undisturbed, is respected and honored; and at last falls asleep in peace, and without sorrow or pain, leaving to his children honor and riches. Thus is it with him who does God's will.

RINGWALD. (*Poem.*)

Those who are at the beginning of their days, in youth, must look forward, along the paths which their parents have traveled; and if they did right—must follow their footsteps.

But we parents, who are in the evening and going down of our days, must look back towards sunrise, towards our children, and must call out to them, "Here, not there! This way!" so that they may follow us correctly, and not run into any wrong paths.

You are Christian children; live therefore in Christian actions.

But scrutinize always your daily life, to see if and in what you have acted contrary to the law of God. So to do is the beginning of conversion.

MOSCHEROSCH.

Love to God is developed and practiced in love to parents.

Love of parents is the first religion of the child.

Filial respect is the strong guardian angel of childlike innocence; the iron staff by which even the fallen may raise themselves up.

ZSCHOKKE.

III. INTUITIONAL AND SPEAKING EXERCISES.

[Translated from Diesterweg's "*Teachers' Guide*" for the American Journal of Education.]

"UNFOLDED is the world only to the observing mind; the only avenues to the mind are the senses."

L. FREURBACH.

BASEDOW and VON ROCHOW, in the last third of the last century, contemplated the deplorable condition of the German people in regard to their intellectual development, and were led to ascribe one of its causes to the low state of the public schools. These philanthropic men earnestly endeavored to devise some method for ameliorating a condition so fraught, on every hand, with lamentable consequences. Rochow asked himself the questions, "Why are the common people so frequently imposed upon by quacks, pettifoggers, and other designing men into whose hands they fall? Why is it that they injure themselves by false measures, that they are so indifferent to the best advice, and seem unable to comprehend the disinterested counsel of their superiors? Why do they give credence to supernatural influences, ghosts, hobgoblins, and superstition in general?" These questions, which have certainly occupied the attention of every philanthropist, only in an altered color or form, according to the age in which he lived, can not be solved on the principle of self-love—that impulse of self-preservation in the prevalent disposition of the human heart toward bettering its own condition. Rochow believed that they might be explained through stupidity and the absence of judgment among the people, or, in other words, through the deficiency of all true illumination and development of the understanding. If he would therefore improve the social and intellectual condition of the people, he must bring some remedy to bear on this cancerous evil. The same sagacity which enabled him to probe and measure it, provided the means for its medication. This was nothing less than bringing the vivifying influence of truth, to bear directly upon the intellectual faculties of every mind, by the general diffusion of knowledge among the masses. No one who understands the condition of the German people at the close of the seven year's war, can mistake the beneficence of this effort and its peculiar adaptation to that age. In contrast with the former superstition and prejudice, mental illu-

mination*—this attractive and intrinsic idea—became the watchword of the patriots of that time, and the standard under which all, who sympathized with the movement, enrolled themselves. Basedow† in his active inspiring nature, became the principal leader of all those who desired to exterminate the very root of the old evil, by bringing the rising generation under the influence of mental culture. Large sums of money flowed in from all sides, proving that his effort coincided with the tendency of his noble cotemporaries. To enlighten mankind in the proper and original meaning of the term—to lead them to a clear insight into their condition and to the comprehension of their destiny—to make them thinking, sensible beings, has ever been, and will ever be, one of the noblest aspirations of the soul. The possible or really false or one-sided tendencies which such an effort can attain, are not to be considered. We view it in its natural light and its peculiar adaptation to the necessities of the age; and we must rejoice in the salutary and blessed results, which we can better appreciate, when we compare the present state of the German people with their condition fifty or seventy years ago; and comprehend the improved condition of our public schools, through these insights and efforts.

The methodical culture of the understanding from the elementary school upwards was the object toward which these men directed their efforts. This they sought to accomplish by mental exercises, which at a later date were sometimes called *pure or direct exercises* to denote that their special aim was the unfolding of the thinking faculties, regardless of the possible profit in material knowledge; the latter being considered, at least, a secondary, if not quite an indifferent matter. The opposite of these so called *pure exercises* are those termed *practical*; i. e., such as are performed on certain positive material of instruction, as number, form, language, &c. In that early period of educational excitement, the people did not believe that the intellect could be sufficiently exercised upon the ordinary topics in the public schools, or, if indeed possible, that it would be of any available benefit. The method of instruction was yet immature, and the

* True enlightening is enlightening by truth.—Eberhard von Rochow.

† He had, as is yet to be seen in his valuable historical elementary work, (3 vols., Dessau, 1774,) the maxim: "He who can not perceive, can not comprehend." Therefore he sought to teach his pupils first seeing, and not first believing. Partially in consequence of this there were charges made against him, *hinc illae lacrymae*. The following paragraph occurs in the same work, Part I., page 56: "Care must be taken that the pupil improves the opportunity for observation in the following manner: in company with his teacher he must spend fourteen days in a camp, fourteen days in a mine, fourteen days in a seaport where lie men-of-war, fourteen days in the counting-room of a merchant, fourteen days as an auditor in the classes of a city school, as well as with a clergyman of a large orphan asylum, and in winter four weeks in the court."

subjects presented were so buried in the dead forms of mechanism and common routine, that the people could not be convinced that every subject, even instruction in technical practices, could be treated in a manner improving to the intellect. That we, even now, have reached this stage of progress we are chiefly indebted to Pestalozzi, that philanthropic soul, to whose memory posterity will pay the tribute of an immortal fame. To its more perfect realization, however, the philanthropists, and the philanthropic, or as I would term them the philanthropinist, schools,* have ever been foremost to impart a vigorous impulse. The evident necessity of a reformation in the public schools, met with recognition and sympathy from all classes; the new plans of instruction received the hearty recommendation of the government, which, seized by the new impulse of the age, began now to make the cultivation of the people the object of its solicitude, and to employ only the most competent teachers. In this manner exercises in thinking and speaking were introduced into the schools; and from this date, especially in north Germany, they appeared on a plan of lessons, as an established subject of instruction. We may find the same state of affairs, in part, at present, after the expiration of three-fourths of a century; during which time the European people, as well as the public schools, have made such gigantic strides as must inevitably tend to revolutionize the entire theory of education throughout the world. At present the pure thinking exercises are used in many schools, on account of their formal advantage; others have never adopted them; while by some they have been entirely abandoned. The latter can be accounted for, from the fact that the old forms, in the meantime, were supplanted by new and improved methods.

The cultivation of the intellect alone, which, however, is only partial culture, and dead mechanism of method in the remaining material instruction, could not long remain side by side. As man generally, according to the necessity of his nature, extends gradually the culture and insight which he has gained in one direction upon every field of his activity, so every subject of school instruction was sought to be elaborated and refined for the quickening of every faculty and the enriching of the understanding. A light was thus enkindled whose reflected radiance influenced every part, from the antithesis of pure formal culture on the one side, to the material dressing, or actual knowledge on the other; and resulted in the reciprocal penetration and unity of both; that is, in the conviction that the isolated culture of the intellect was in itself deficient; nay, that it was abso-

* For the aims and methods of this school of educators see "*American Journal of Education*," Vol. V. p. 499, &c.

lutely injurious, or might become so; and that as, in the rational experience of mature life, man does not circumscribe or limit his observation to any one direction, so in the school also, the intellect is to preserve its equipoise by exercise on the common objects of instruction in all their relations, connections, and dependencies. But this important idea could not be carried into execution, until further progress had been made in the systematic arrangement of the subjects of instruction. At present we undeniably stand on this higher point of view, both in theory and in practice, as is evident from the condition of the better public schools: a condition worthy of our praise and acknowledgment. We have already said, that the tendency of the intellectual culture, together with the lifeless mechanical procedure in the remaining material instruction, was one-sided, and that this tendency might become injurious; and in the subsequent use of this system, which was tested by the ablest teachers in this department, it was seen that the exercises in thinking, which neglected the material worth, or practical understanding of the facts, could lead to a hollow formalism, and drive the pupil into vague and indeterminate incongruities, could create a mania for criticism, and has contributed largely to the unequal development of the faculties. Thus this endeavor, so laudable in itself, soon degenerated into an empty play with forms and ideas; and afterwards, when intellect was exalted to the throne as supreme arbiter of thought and action, led to the rejection of all that could not be comprehended or proved; and consequently, sometimes to the denial of all that is deepest and noblest in the sphere of feeling and religious life. For this reason, the conflict with this partial or unequal development was a most praiseworthy effort. We dare not, however, go so far as to reject the originally good, nay, necessary influence, which inspired the noblest hearts, and bore most glorious fruits; not to throw away the child with the bath water, as the Germans say. We are not to be induced to judge unjustly of that period, to which we are indebted for a movement, small indeed in its beginning, but the goings forth of which will touch infinity.

But the isolated exercises *in thinking** are no longer needed, since

* That which I greatly missed in my elementary juvenile culture, at least so far as my active observation reaches, was an adequate unfolding of the natural power of intuition, the proper exercising of the senses, the habit of observation, in order to place the world, which surrounds the scholar and his faculty of thinking and judging, in a reciprocal relation. I observe that the scholar brings from our preparatory schools to the higher departments of education a certain amount of ready attainments, taken up by the memory, and perhaps too with some talent of discrimination and application. But these acquirements do not extend beyond a certain sphere. They are limited to the field of abstract exercises in thinking, by means of which it is hoped to attain a developed self-consciousness, as desired by Pestalozzi. and, I add, as desired by nature and reason. They are an artificial product, something studied and

improvements have been made in every department of instruction, through the Pestalozzian school and those who have coöperated with it; and the improved method demands that every object shall be examined in all its bearings, or all-sided, as the Pestalozzian school are pleased to express it, in order that justice may be done to every subject and its happiest influence on the culture of youth be secured. This is our fundamental view of the present condition of this method of instruction. If the same is not introduced into all the schools of the German nation, so far as its theoretical establishment and practical carrying through in courses of instruction is allowed and required, the reason lies not in the thing itself, but in some transient, local, or personal hindrance, which will gradually disappear to make room for that which is acknowledged to be better. By this is not only granted, but made evident, that it would be unwise to at once unceremoniously banish from all schools the pure exercises in thinking, as an established system of instruction; but to advocate, on the contrary, their universal introduction, would be a marked retrogression. It has been proven in many teachers' seminaries and schools, where all subjects of instruction are treated in a thorough and comprehensive manner, and their influence on the culture of youth fully tested, as well in a material as a formal, or technical respect, that these exercises are superfluous and are rendered objectionable on account of the time they consume. From this principle we reject all tendency to the preferred cultivation of a single faculty or talent in man; and we may add, that such faculty is not sufficiently viewed in the light of its unity in the mind, but rather in its abstract or imagined dismemberment, not agreeable to truth, but as if the mind consisted of an aggre-

useless; and instead of stimulating the mental economy to the digestion of all that is new and attractive, they press upon the soul like lead upon the stomach. I will illustrate by an example. The scholar has learned in the school to add to the idea horse every predicate possible; he knows that the horse moves, runs, trots, jumps, prances, &c. If I should now place a horse before him, would he have such a lively intuition of these actions that, when I question him, he could give me their distinguishing properties? Not at all. Perhaps he could scarcely give me a correct description of the outer figure of the horse, his color, &c. He can not characterize pace, trot, gallop, or other modifications of his motion; in short, a breach exists between his idea and the object. He is not exercised on the lively appearance of the animal, but solely on the unperceived abstraction, and however much he may have retained in this way from those thinking exercises, it is in reality of no use to him. A single walk with his teacher would have procured for him proportionably more solid and profitable knowledge than a score of such lessons.

How now! must we take walks with the children instead of *teaching school*? Occasionally, perhaps, for a change, but neither always nor for an express pedagogical purpose; which, at all events, would be a pedantry, an affectation, which posts placards to education by which people are informed what can be had in the show for good money—a merely external, affected training; which nevertheless is impressed for a lifetime, and engenders blind servility that can never be removed.

All culture that fails to improve nature in a natural manner, is injurious.—Director Weber, in "*Möger's Review*," 1843, July No., p. 13.

gate of single-talents or faculties. On account of this principle therefore, we declare ourselves against the one-sided, isolated management of the exercises of the intellect, as well as those for memorizing.* It

* 1. To exercise memory as a separate faculty is to use the intellectual powers as machines, and to use the contents of the soul as mechanical material. In this way man comes to dead knowledge, whereby his nature dries up.—*R. Niederer*.

2. The motives which Schweltzer advocates for separate exercises in memory and direct exercises in intellect, in his "*Method for Teachers of Elementary Schools*," the former of which he denies in the second edition, prove only that the memory and understanding in general, must be disciplined; but they do not prove what they were intended to prove, that for this separate lessons are requisite, and that they must be raised to standing subjects of instruction. "He who can remember nothing has but feebly apprehended. It is shallow receptivity, without intellectual self-activity. In the precise measure in which man has contemplative attentiveness, i. e., self-acting, self-appropriating, or making his own, will his memory and thinking faculties grow." (Fichte in his philosophical work: "*On antithesis, turning point, and aim of Modern Philosophy*") This is just our view. Direct exercises in memory are not needed, they are injurious; a conviction acknowledged by many others. Separate exercises in intellect, separate exercises in memory—why not also exercises in wit, in imagination, in feeling—every thing separate, and pure abstract spirit. "He who intends to make hare ragout, must first find a hare."—*Mager*.

Under direct exercises of memory, in order to please certain critics, I place the learning by heart such pieces, songs, poems, &c., which do not belong to the regular order of recitations; not those, which pertain to the continuous course of instruction, as scriptural history, and that of the German nation, &c.; but those, which from time to time are assigned to the pupil by the teacher for the supposed purpose of strengthening the memory. This is a manifold mistake. The materials themselves on which the lesson is founded are to be remembered—there are plenty of them. But this learning by heart is not explained, and as it is not continually rehearsed will be forgotten. Every thing a scholar learns and forgets, affects injuriously.

It might be proper here, as the opportunity may not again occur, to say a word about this *learning by heart*: a practice, even now, by no means uncommon.

On Saturday a task is assigned the children of a song, catechism, &c.; on Monday they repeat the words. Are both right? 1. The former is not, if the pupil does not thoroughly understand the nature of the lesson. What is to be learned must be well understood. Therefore during the hours of study, the teacher should accurately examine the lesson with the children, and explain and illustrate all that is indistinct. The learning by heart is done likewise, indeed principally, on account of the contents of the subject.

2. The latter, evidently not, because the repeating of what is learned by heart, as usually practiced, is good for nothing. It injures the mind, and the language of children renders the whole affair disagreeable, and is a crying sin against their nature. The scholars ought not to repeat the words they have committed to memory, because the ideas are strange, the word sounds of which are only apprehended. What they have acquired they should deliver, not in a declamatory manner and with gesticulation, but euphonically and logically correct, and with full accent, so that it may be clearly perceived that they have fully apprehended the subject. This is impossible, unless the children perfectly understand what they have learned. Only then can we require them to intrust it to memory's keeping. Where the teacher leaves the matter entirely to the pupil, a disagreeable and disgraceful recitation follows; and is such because the requirement has not been complied with, as Philo says, *a dies iras*. It is but half learned and imperfectly comprehended. Can the teacher account for this?

Therefore there should first be understanding; second, careful reading; third, learning; fourth, delivery; the latter singly and in concert. If it be read correctly, singly, and in concert, it will be delivered in concert as if by one voice. This in some studies and by judicious management on the part of the teacher, may be made an agreeable, and not unfrequently a very impressive exercise. The fifth part, in accordance with the above arrangement, is repeating so that nothing may be forgotten. The memory is not less exercised, and experiences no more loss in the absence of separate exercises for memorizing in the modern schools, than the understanding does where the pure intellectual exercises have disappeared.

We add a few sentences on this subject from and according to "*Mager's Review*," 1842, August number:—

Learning has two sides; apprehension—understanding and comprehending—and remem-

is an admitted fact, that it needs them both no more than it needs a separate culture of the feeling, the volition, the wit, the sagacity, &c.

being. Apprehension in itself is not sufficient, the things themselves must be perceived. There are two ways of remembering: 1. Judicious memorizing, when the object is perceived without retaining the precise words; second, verbal memorizing. Of the latter there are also two kinds: 1. Without intuition, dead, perverted, unintelligent, of the middle ages, a real learning outwardly, or by heart. 2. A verbal, yet, at the same time, an inward learning, a learning *par-cœur*.^{*} The former is to be absolutely rejected, the latter to be zealously adhered to and practiced. The former is to be rejected even if the substance is afterwards explained. The learning by heart of the middle ages, the offensiveness of which caused even a hatred for the catechism, can not even be called a mechanical learning, because it lacked the indispensable element which exists in every mechanism. It ought to be called, *sit venia verbo*, the brutish learning, as it is nothing more than an artificial training. A being designed to reason will by this be degraded to a brute. Its unnaturalness is discovered in the aversion with which children regard it. The adoption of such a course outside of the school-room, would never be thought of. It is an acquirement which can be exhibited but not used; it separates the idea from the word; the idea must always be first, the word which is the sign dare only be given and remembered in connection with the idea. This lively true memorizing, is the changing of a mere possession into legitimate property. The memory then has only to retain what was previously comprehended, which causes no vexations.

Every thing that can be used as an impetus in the following instruction must be practiced till it works like a machine. The moment an idea is apprehended, it must be properly considered. He who every moment would think of every thing at once, will never be able to reason. What at first seems difficult must by practice become a habit, a mechanism. The mechanism which is not preceded by knowledge, is false; the true has thought as a stimulant within itself.

Still one more example of wrong doing: A boy of 8 years was by his teacher assigned the task of learning by heart three stanzas of the hymn, "How great the goodness of the Lord." The boy studied on the first stanza one half hour in vain. I heard him, in the adjacent room, repeat the word ten times in a drawing manner without vigor or accent, "H-o-w-g-r-e-a-t t-h-e-g-o-o-d-n-e-s-s-o-f-t-h-e-L-o-r-d." It was like the rumbling of a waterfall by which one may fall asleep. I pitied him. The hymn had not been interpreted to the pupil by the teacher. I explained to him the meaning from sentence to sentence. In twenty minutes he recited the lesson with expression. "If children," says Lichtenberg, "could only be brought to that point where every thing indistinct would be wholly unintelligible." "The greatest distinctness was ever to me the greatest beauty," says Lessing. All teaching should be rational, as is every arrangement, every operation in life. We know thoroughly and lastingly only that of which we have a vivid perception of the rational process by which we acquired it. Thus, the art of learning in general is attained and practiced, readiness developed toward infinity—onward and onwards; and thus, every thing else is easily and accurately learned at pleasure; by this adepts in learning are made; the first and exclusive condition of the practical artistic use of the sciences in life; by this artistic schools are formed for the scientific use of the intellect. Fichte's "Deduced Plan," &c., Stuttgart, 1817.

He who can not be prevailed upon by these aphoristical remarks to abandon the abstract and incorrect learning by heart, must consider the emphatic truths by Beneke: "There is

^{*} "The French, who have in other matters not a rich and at this time not a deep meaning language, have preserved a paragraph from a more favorable period of their history, on what by the Germans is called learning by heart, which I may appropriately give here to simplify my view on a frequently exacted exercise of youth. *Apprendre par cœur*, say they, learn with the heart, or also, *savoir par cœur*, to know from the heart, or to know in the heart, i. e. to take up with the mind and the soul at the same time, and thus fix it for time and eternity. The German expression for learning by heart, or outward learning (*auswendiglernen*.) on the contrary, is only a substitute for outward forms. Thus the most indifferent things are learned by heart; alas, there is frequently, voluntarily or involuntarily, too much learned of this injurious and insignificant trash! Whose brain has not at times buzzed and been disquieted, without wishing that he might rid himself of the like. But what should be received into the heart and pass out from it, is easily and readily perceived to be the election between that which is worth knowing and that which is not worth knowing."—*Autobiography of Baron de la Fougue*, p. 45.

Each subject-of instruction offers sufficient inducement to memory and thought in its own material. Each should be treated skillfully and judiciously, and every thing worthy of being remembered should be retained in the memory. One material will incline more to the memory, and another more to the understanding, according to the peculiarities of its nature. Historical subjects stimulate the memory, mathematical the reason. Thus the demand for an equal development is supplied by the subjects of instruction themselves without the necessity of multiplying independent varieties of culture. The entire system of juvenile instruction, according to the present understanding of its design, assumes the task of laying the foundation for self-activity in every member of the people; and this design of the development of the force or dynamical direction ought to predominate, not the humanism* of olden times, nor the philanthropism of a later day, but the well balanced cultivation of mankind, the unfettering of every talent, the invigorating of every faculty; not abstract Basedow-Rochowianism, not formal Pestalozzianism, according to its strict observance, but just as little of the material-real as of the philological-humanism; not the exclusive cultivation of the intellect, but the universal culture—which has its foundation in the public schools.

Reasoning from the above we must reject the exercises for the intellect as a standing subject of instruction in our public schools; yet it is not our intention to exclude all exercises of a similar nature, but limit them to the lower classes, and designate them by the term, *Exercises in Intuition and Speaking*—of which we will speak hereafter.

All instruction in elementary schools, as shown above, must rest upon real intuition. We consequently limit the intuitional exercises to the lower classes, otherwise, it is to be feared, a hollow formalism

no general or universal culture of memory; he who learns to remember words, learns to remember words and nothing more, on each individual fact of the subject the memory is exercised," &c. Compare his "*Theory of Education*," vol. 1, p. 81, 127, &c.

3 Wackernagel's "*Instruction in German*," Fourth Part of Reading Book. Stuttgart, 1943, p. 27.

The mere learning by heart destroys feeling and intellect. Only the love for the subject, the love which goes out from it, which I only can return, its beauty, unites me to it; this inner union can not be learned by heart. This beauty one retains as property, a thing directly comprehended; an attempt to learn it by heart estranges it. I hold it possible to utterly destroy all taste for poetry in a boy by requiring him to learn poems by heart. There can be no exercises exclusively in memory and exclusively in intellect for an attentive sprightly child; this we seem to recognize from his very genius. But there is another question, what will become of such a child through these exercises? He will probably approach nearer and nearer that condition in which every thing will be to him mere memory, or mere intellect. I have nothing against *knowing* by heart, I only oppose *learning* by heart. I know many men who have learned but little by heart and yet know a great deal by heart. He who knows a thing inwardly, knows it also easily outwardly. To read and hear any thing with pleasure, to read and re-read it, loving to labor with it—this leads to true knowledge, which, if need be, lives ever in the memory.

* Classical learning.—*Trans.*

would be induced not indeed so empty as that produced by the pure intellectual exercises, but calculated to lead the teacher to treat one lesson intuitively and another abstractly, unless he views the instruction from the highest stand-point. As the intellectual practices invented in 1770, &c., were manifestly a progress in school instruction, so also were the intuitional exercises which were introduced in the beginning of the present century, in the first two decennials. Both form in relation to the existing method, a fitting and instructive parallelism. We have passed them both; they have become periods in the history of pedagogy; they form epochs. They join those venerable names, Rochow and Pestalozzi, and their faithful followers, Bruns and Wilberg, Laspé and Ramsauer.

If at the age of five or six the child enters school, he is generally in an intellectual condition which must be matured for the proper instruction. His attentiveness is to be awakened, his power of expression untrammelled, for on both of these especially depends the success of the method. His vacancy of mind must be filled, his attention concentrated and energized upon its object, and his ideas find ready expression in words. Thus exercises in intuition and speaking, or the first grade of instruction seek these important ends. These are exercises in intuition because the faculty of intuition is the basis of all intellectual culture; they are exercises in speaking because we can not be sure that the children have conceived the right ideas before they have expressed their ideas and thoughts; and the distinct thought arises only with the word. These two aims do not lie side by side, but one within the other. The former, forms the substance; the latter, the form of the exercises; substance and form exist together in every true method of instruction; hence the exercises in intuition and speaking form the foundation for universal elementary instruction.

The faculty of intuition has two sides. One is turned toward the outer, and the other toward the inner world of the mind. The former is first unfolded and leads to the development of the latter. Hence, the child in the school, as in the natural world, must open his senses to outward impressions, in order that the qualities and objects of the outward world may be reflected in pictures upon his mental retina and become to inner intuitions, the foundation of all later mental culture. In course of time the power awakened by outward intuitions must be turned toward the inner world of the spirit, to which other subjects of instruction will offer an inducement. Here we have to deal especially with outward intuitions, and we therefore take the material of the exercises from the outer world which surrounds the child.

These school intuitions do not indemnify the direct intuition and life of the child in the world. We suppose the child to have lived in the world six years of this life. He brings with him an endless number of intuitions. These we join closely together, refer to them and others which will be formed, and raise what is contemplated to clear consciousness. The instruction is here a reminding* and clothing of ideas in appropriate words and sentences.

In this respect a country child has manifold advantages over one of a city, especially one of a large city. The former has seen the natural world by which he is surrounded, and its thousand occurrences, the remarkable periodicity of the seasons—the sowing, planting, growing, &c.; while the latter, poor child, knows nothing but the rooms, the houses, and the streets. The first, for example, has observed the birds, how they fly, eat, build nests, feed their young, &c.; the latter knows, perhaps, the canary bird in its cage, and the birds which are sold in market. Nature's child possesses real practical knowledge, the town child can readily say this, or that, of what he has seen. Consequently the country child is more thoughtful, the town child more voluble. An untold advantage favors the former, and the difference will never be obliterated. The inhabitant of the city, by his volubility and cleverness, thinks to surpass the inhabitant of the village or country. But let them be examined in things of practical life, in the practical capacity of judging correctly. In consequence of this men are selected from the immediate practical walks of life to preside in the courts of large cities, in order to secure real experience and practical views in the highest tribunals of the country. The most advantageous relations will be formed for a child, who is to have the benefit of higher culture, by changing his country life at the age of twelve years, for that of the town or city.

Therefore—whenever it is possible, there should first be observation of life and nature, and afterwards reflection till every perception is brought into the realm of a clear consciousness. In school we make up, as far as possible, what was neglected in life.†

* It is the usual delusion of the reflection, arrogating all wisdom to itself, that it thinks to have discovered something by speculation, or to have demonstrated something new, when in fact it has only developed it, or at the most brought it to consciousness. Fichte, "*The idea of personality*," 1834, p. 112.

† "There is only one learning, one hearing and perception, one producing and one reproducing, one illumination and one illustrating, one having and being, one life, cultivation, existence, and experience, and that is life in childhood."

"A nail, a young sparrow and its beating heart in my hand, a fish taken out of the net and touched—taken hold of at any price with all ten fingers, with twenty, provided we had that number; that was a magnetism, it gave a clear perception."

The above quotations are from Goliz's valuable book, page 156. In the same work, page 138, is found, a poem of "Hay and Straw," from the experience of childhood. He is to be

Real objects will be presented to the senses of the younger children. They will be looked upon and contemplated, and what is looked upon and contemplated will be talked about. The teacher directs the attention of the children, he makes use of interrogatory instruction, and the children reply in a clear, precise manner, in single sentences, and with correct accent. Seeing, hearing, and speaking are united. The untrammeling of the speech is the principal thing outwardly. For this reason, incompleteness of expression, inarticulate enunciation, answering in a suppressed voice, or in single words, should not be tolerated. Marks or signs which the pupils do not understand, will be made known to them after they have acquired the lively direct intuition of them in the complexity of their uses. First, the idea, then the word expressing it. Speaking singly and speaking in concert, or by divisions, may occur alternately. Each sentence is to be repeated by a single scholar until it is perfectly and completely expressed, when it may again be repeated in concert. The logical object word must be rendered distinctly prominent. It is well to make use of signals, on the principle that all unnecessary speaking be dispensed with. The teacher of course should always have every pupil in sight. The first name pronounced, (Fred!) designates the pupil who is to answer a question which was addressed to the entire school. Each pupil prepared for answering, raises his index finger. The raising of the same finger by the teacher is a sign that the scholar is to repeat the answer on account of inarticulate expression, or some other defect. A semicircular motion with the finger is the signal for a class to speak, and a circular movement, the sign for all the pupils to speak, *non-commissioned officer like*.

It is said that we are indebted for these useful exercises to the Pestalozzian school. Pestalozzi himself chose for the material of intuition the living human body, from which he composed his known "*Book for Mothers*," so called because he wished to introduce these exercises to the sitting room. We must differ from this; we can

called happy who in his youth received impressions such as this man did, and for which he is indebted to life in the country and his own peculiar nature, hence, mostly to nature. Such an unconscious, direct, rich life, prepares the soil for most productive harvests. "It is nothing according to the ideas of grown up people. But children feel and perceive with heavenly instinct the world at every point and in every moment as *one whole*, and God in it as in his own personality. Here I found the elementary material in abundance for which my nature so yearningly longed. There were on account of the Baltic Sea, near by, hasty changes in the weather and heavenly metamorphoses all the year, which greatly exalted my imagination and influenced my destiny. This was life to me!" Goltz, p. 157.

"Such deep intuitional life, such immediateness! Or shall we laboriously change the clear gold of intuition for the paper currency of book definitions, and gain in life's length what we lose in its depth? Heine's "*Scenes of Travel*," II., p. 126.

not, according to the precedence of other pedagogues and from nearly related surrounding principles, approve of the exclusive selection of the human body. It is more agreeable to the purpose to choose the objects to be contemplated from the surroundings of school and every day life. Hence we seek the unity of the exercises, not in the unity or uniformity of the object, but in the unity of the end, in the unity of the method of treating and of varying the multiplied and produced materials. Modern authors in this department choose either regularly shaped bodies, or a house, or a model of a house, or objects of the school-room, or of its adjacent surroundings; plants, animals, objects of art, pictures, &c. The principal end may be attained through every one of these objects. Absolute necessity exists not in the materials.

More important than all means of instruction, is the apprehending and accomplishing; a view, which vindicates itself ever more and more, that all instruction, without exception, must be based on intuition. This heretofore presented thought deserves to be again recommended *most impressively* to teachers. He misapprehends who is of the opinion that, when with beginners he has used pictures and employed speaking lessons, he has fully satisfied the intrinsic demand of intuitional exercises. It is a principle in the instruction of youth, in universal instruction, also in every activity of the educator, that every thing which is to be actively and impressively felt, known, and wished, must have certain events and experiences, and an immediateness for its foundation.* Shallow perception, that which is heard, learned, and perceived according to words, answers not, develops not; but injures, produces a meager school knowledge, empty notions, a work of words, saps life, and injures the vitality and soundness of the soul.

That so much instruction remains without fruit up to this hour, is chiefly owing to its wholly unintuitive nature. Think only of the character of much of the instruction in language and religion! In the former the pupil is tormented with empty forms, and in the latter with hollow ideas. Exercises of this character are very deleterious. Few men ever again return to a fresh green life, after being driven into the world of abstract ideas by their youthful training. Nowhere is this danger greater than in the German nation. Only look around

* 1. "What sensation is to the will, namely, basis and source, *direct source* of the true, the good, and the beautiful, that is the intuition, the intuitive, direct recognizing to the intellect." Hoffmeister in his "*Schiller*," III., p. 109.

2. "Only that is real, *objective thinking*, which designates and ratifies itself through sentient intuition. That thinking is true and corresponds to the nature of the reality which is awakened by intuition." L. Feuerbach, "*Philosophy of the Future*," p. 74.

you and seek the explanation of much of the transcendental phenomena of our day.* But we continue the subject.

All religious instruction must begin with what is already known to the child, experienced by him, with what is immediate. And if it must begin here, surely all other teaching should be based upon the same principle. A life-awakening religious instruction joins piety and the relations which exist in the lively emotions of the child with the parent; also joins faith toward God with faith toward the parent, love to God with love to the parent; sin against the commandments of God with the consciousness of the child that he has not always obeyed the will of his parent; justification before God with repentance and improvement toward the parent, and forgiveness on those conditions, &c. These and similar experiences induce reflection; one's own life is rendered more intelligible. It is then impossible for us to be lost in the desert of school ideas. Some extracts from Beneke are here appropriate.

"The truthfulness, intuitiveness, and efficaciousness of a universal rule, originate only from self-experienced or, at least, clearly represented and impressively felt individual incidents. If from the beginning it be *only abstractly* formed, it will lack harmony and proportion, and tend at best to make us self-conceited, to be vain of a knowledge of which in truth we know nothing, and of which we can only arrogantly and audaciously prate. But where it concerns the application to special relations it will leave us in a dilemma."

"The child can associate with words only that of which he has an ideal. So long therefore as he fails to apprehend his intellectual activities, his sensibilities, the endeavors of his will, and his opinions, the words referring to them will be mere empty sounds. If his attention is frequently directed to words only, he will acquire the habit either of thoughtlessness, or an incorrect use of them, because he im-

* The newest philosophy of the fifth decennium of the nineteenth century agrees with elementary pedagogical science; that discovers now the truths, to which this has already devoted itself for half a century. Feuerbach, in 1843, advances this thesis:

"The essential instruments, organs of philosophy, are the head, the source of activity, of liberty, of metaphysical infinity, of idealism; and the heart the seat of suffering, of finitude, of necessity, of sensualism; theoretically expressed, thinking and intuition; for thinking is the requisite of the head; intuition the sense, the necessity of the heart. Thinking is the principle of the school, of system; intuition, the principle of life. In intuition I am determined by objects, in thinking I determine the object; in thinking I am *I*, in intuition not *I*. The true objective thought, the true objective philosophy, produces itself only from the negation of all thinking, from the being determined by the object, from the passion, from the source of all joy and need. Intuition gives that only which is immediately identical with existence, thinking gives the intervening condition through discrimination and abstraction from existence, therefore there is life and truth only where the condition is united with the existence, the thinking with the intuition, the activity with the passivity, the scholastic phlegm of German metaphysics with the anti-scholastic sanguine principle of the French sensualism and materialism."

properly refers the words to the outward which accidentally are connected with the intellectual; the first of which, indeed, is all he can comprehend up to this period. Such abstract exercises are exceedingly dangerous."

The danger consists in leading the pupil to regard the dry and abstract world of ideas instead of the real contents of intelligence; and to adjudicate to the intellect the supremacy in life as well as in science, and accordingly to reject all that can not be incorporated into ideas.

This was the sad result in the schools at the time when the almost exclusive culture of the intellect prevailed. This stand-point, for readily conceived reasons, we have passed in science farther than in life. The time has also passed when it was believed that the only success through the activity of the teacher rested in the skill by which he developed ideas, or in the so called art of catechising. The extreme opponents of this opinion and tendency, believe that we need no catechising, no development of ideas. In opposition to this, we say, every development is important, indeed the chief ability of the teacher consists in developing and therefore also in catechising;* but not in developing ideas, but intuitions and in his efficiency to awaken lively intuitions in the pupils. The teacher who would meet the demands of the present, must direct his efforts toward this end. Hence, not Dinter, or Pestalozzi, but Pestalozzi and Dinter!

Two questions are yet to be answered. 1. By what is instruction to be illustrated and enlivened, how is it to be learned? 2. Which or what different intuitions are to be called forth in the scholar, from what field do we take them?

First question. Very many teachers think the illustrations can be learned from books. But what are books? They in themselves furnish nothing more than a guidance to the treatment of the intuitions, where then are the intuitions themselves? These are not in lifeless books, but only in life. To this then we must refer the teacher. Look into life, into nature, into society, into the world of small and great men, into yourself; "keep your eyes open!" "Non scholae sed vitae," said the old teachers, and mostly the humanists. It was a phrase blindly submitted to the tyrant "custom," in a dry abstract time. It was of no avail. The agitators themselves served the abstract knowledge, the dead learning, and, what they least anticipated (still considering it an offence,) materialism. Their business

* "He who banishes this method, catechising and examining, from the school, takes the sun from the world." Trotzendorf, in Puhkopf's "History of the Condition of Schools and Education, (Geschichte des Schul- und Erziehungswesens)," by Bremen, 1794.

was to educate renowned men, renowned lawyers, renowned philosophers, renowned theologians, renowned philologists. *Renowned—learned*—this gives the key.

Teacher, do you desire therefore to teach for the life? Then sink yourself into the life, into the life of the present, not into the past which was and has perished. Let the active life enter into you, expose yourself to its effects, retire from the study and take part in the drama of life as multilaterally as possible, gaining therefrom acquisitions for your purposes in life and in your profession. You are the man, you are the intuition of your scholars, by your lively intuitions you will learn to illustrate. Books can show you the instructive method, but can not give you the intuitions themselves. No book can supply the (missing) life.* Goethe teaches this when he says, "What I have not learned from books, I have acquired by traveling. That which has been carefully observed can afterwards be reflected upon and judged. A decided exercise of the eye is necessary, and there must first be an observation in order to call forth an inquiry. I must bring it thus far, that every thing may become intuitive knowledge, and nothing remain traditional and nominal. I, too, am for the truth, but for the truth of the five senses. I am a mortal enemy of word sounds. Nature, indeed, is the only book that offers intrinsic merit on every page, &c."

Second question. What kind of intuitions? Which should you awaken, and from what field? Whence have you to take them? Let us consider the different kinds and enumerate them:

1. *Sentient intuitions*; not only mediated by the senses, but given through them directly—outward intuitions.
2. *Mathematical*; ideas of space, time, number, and motion—also belonging to the outer world, not given directly by the senses, but mediated by them.

* "It is very remarkable. Every body insists that the teacher should educate for the life, not for the school. Hence he must know the life and consequently reflect upon it, &c. And yet every body is allowed to express an opinion concerning life rather than the teacher. But we vindicate for him what Rosenkrantz claims for philosophers. The philosopher, especially, must not concern himself about every absurdity that would not only contest his right to have an opinion about public affairs, but also to openly express it. The philosopher may not be informed in a thousand details which belong to the special departments of knowledge; but this must not deter him from exercising the *Critic of Pure Reason* in regard to universal laws. Among the old philosophers it was considered right, when they not only concerned themselves about the theory of the state in which they lived, but also about its practical workings. And for this they are still commended; these thinkers were not abstract cosmopolitans, but real patriots. But are modern philosophers no longer allowed to be patriots? Has not Schelling, however, recently declared to the welcome surprise of all his auditors, that time and philosophy have advanced to you questions of life, to which no one is permitted, nay, it is not possible for any one to be indifferent." Rosenkrantz, "*Sketches of Koenigsberg*," Danzig, 1862, I, p. 11.

3. *Moral*; arising to mankind by the appearance of virtuous life.
4. *Religious*; those arising in man when he directs his mind toward God.
5. *Æsthetical*; from the beautiful and sublime appearance in nature and in the life of man, presentations of art.
6. *Pure human*; those referring to the nobler individual relations of mankind—in love, fidelity, friendship, &c.
7. *Social*; that which represents the associations of mankind as a unit—in corporations, in communities, and in states.

The school can not furnish all these intuitions according to their varied difference and full extent. It can not supplant life, it presupposes it, joins itself to life and leads toward it. But the school attracts whatever objects fall within the range of its influence, engages itself with them, and through this versatility lays the foundation of all intelligence.

1. The sentient intuitions refer to the material world and the changes in it. The pupil should as much as possible see and hear for himself, should use all his senses in seeking for the peculiarities of objects, on, in, or above the earth; minerals, plants, beasts; man and his works; sun, moon, and stars; physical phenomena, &c.

2. Mathematical intuitions unfold themselves from the sensual through easy and nearly related abstractions; the idea of extensions in space on all sides, of extensions of time succeeding each other, the idea of number, how much, the idea of motion, the idea of changes in space, and the passing through the same. The simplest of these ideas is that of space, the others, therefore, can be illustrated by this in using points, lines, and surfaces. The means for illustrating instruction in numbers, are points, lines and their parts, and bodies and their parts.

3. The moral intuitions are obtained by the scholar, through mankind, through life with its relations, through playmates and teacher in school. These of course are inner intuitions, which, however, incorporate themselves in the countenance, in the eye, and in the language. The main point here, as elsewhere, is the individual experience of the pupil. Happy is the child that is surrounded by only pure moral men, whose characters mold the moral foundation of his own life. Moral deeds from history may be vividly and impressively presented by the teacher through the living word of the eloquent tongue and the affected heart.

4. Religious intuitions are attained by contemplating nature, its beneficent influences and phenomena, by the piety and prayers of parents, by the holy meditations of the congregation in public wor-

ship, by sacred songs in school, by religious instruction in school and church, by religiously disposed teachers and faithful clergymen, by scriptural history, &c.

5. The æsthetical intuitions are awakened by viewing the sublime and beautiful in nature; flowers, trees, crystals, stars, the heavens, the ocean, rock and mountain; landscapes, storm and tempest; objects of art; statues, pictures, paintings, edifices, and productions of poetical and oratorical art. In the classification of the moral, æsthetical, &c., their specific difference may be disputed. But I consider it better to arrange them under a special category. The stern, moral law applying uniformly to all men, does not embrace them all in its province, for they can not absolutely be required. The contents of the æsthetical belong to the beautiful, free, human development which is dependent on conditions unsuited to the tastes of every one.

6. The so called pure human intuitions* refer to a noble formed life of individual men, the character of which surpasses the strictest idea of morals and duty, and relates to sympathetic inclinations, as friendship and love, sympathy and participation, and other excellent characteristics of the elevated human life as they are met with in the refined development and culture of eminent pure men. Well for the child who shares these! If the family accomplishes nothing in this direction, it will be difficult to supply the deficiency. The teacher should do his utmost to remedy this defect, by his deportment in the school-room and by his general appearance.

7. The social intuitions, that is, those of the social condition outside of the family, come to the child through the phenomena of social intercourse in school, in church, in public meetings, and at public festivities; and afterwards through history, by which the living intuitions of the teacher, from the associations of states, people, and wars, impress the pupils with the most lively representations and images of larger corporations. Our earlier, so familiar private life, renders difficult the source of these important, yet uncommon, intuitions. How can he who has no experience understand history? How can he who has never seen people possess a living image of them and of their

* Their special difference can be disputed, considering them under the heads of the moral, æsthetical, &c. But, I deem it more correct, to make a particular category of them, for the reason that greater attention will be paid to their nature. The severe moral law applicable to all mankind, in an equal degree, does not embrace them in its department, they can not be implicitly required of every body. They belong to the free, beautiful, human development, and are entirely dependent upon conditions not agreeable to every one's tastes—thus however showing the divinity in mankind. "The universal human nature in the pure human intuitions in the formation of a noble family life which finds sympathy in every pure heart, whether adorned by star or badge, or covered by the coarsest and plainest garment, is divine. The origin of every human being is divine." Egbert in, "*Traits of Character*," &c. From Frederick Wilhelm, III., p. 481.

life? Small republics have infinite preferences in this respect, and also in relation to the intuitions of a public life and for patriotic sentiment. Language, even the most eloquent, gives only a vague and unsatisfactory substitute for these intuitions. The year 1848 disclosed in Germany, a present and prospective progress in this direction.

From all this is made manifest the importance of the life, the intelligence, the stand-point, and the character of the teacher for the founding of living intuitions in the soul, in the intellect, and in the heart of his pupils. We can never awaken to a lively intuition in another that which is not a living intuition in ourselves. Therefore it is of the greatest importance that the teacher himself has seen, observed, experienced, investigated, lived, and thought as much as possible; and erected for himself an ideal in moral, in religious, in æsthetical, in purely human, and in social relations. Just as much as he is, just so much is the worth of his instruction. *He himself is to the scholar the most instructive, the most impressive object of intuition.*

It is the business of the teacher to introduce and to found the relation of the scholar to the subject of instruction. He is the mediating person between both, which were originally strangers to each other. The scholar should self-actively appropriate the intuitions to himself. This presupposes that the teacher from whom originates every thing, is able to awaken self-activity. He can accomplish this, only to the extent of his ability to awaken in the scholar an active desire for learning. The respect, affections, and obedience of pupils are won by the teacher's love for them and for his profession, remaining knowledge of the subject and methodical powers presupposed; and through these the pupils' disposition to submit to his guidance the tendency toward the object of instruction, is secured. In this manner attentiveness and the love of knowledge, the first condition of a successful progress, is attained; and the remaining conditions, the most important of which is the awakening of self-activity in the pupil, will follow of themselves through methodical treatment by the teacher.

IV. EBENEZER BAILEY.

EBENEZER BAILEY, one of the founders of the American Institute of Instruction, was born in West Newbury, Massachusetts, June 25th, 1795. His father, Paul Bailey, with his mother and ancestors on both sides for many generations, were all natives of that ancient and beautiful town on the shores of the Merrimac. His father possessed a small but well-cultivated farm, and by his industry and economy, like so many of our New England yeomanry, reared his family of four children to those habits of enterprise and intelligence which lead to usefulness and honor in after life. The youngest of these children, Ebenezer, most resembled his mother in disposition. To her he was deeply attached; and her death, which took place soon after he graduated, he never ceased to deplore. Two of his own children in after life bore successively, her loved and honored name, Emma Carr.

Why he was selected as the aspirant for college honors, is not known, unless it were from the love of learning, and love of books he very early manifested. Not that he was in any sense a *book-worm* in his boyish days; on the contrary, he was full of life and activity, the foremost to engage in every manly sport, and the leader in every venturesome expedition. He had a taste for mechanical contrivances and was ingenious in making little machines, and, so to speak, philosophical playthings. Even then his warm heart and generous, kindly nature made him a general favorite, and some of those who wept at his grave, dated the beginning of their friendship from these early days.

The same enthusiastic love of nature, the same remarkable order and method, the same perfect neatness and propriety, the same regard for truth and honor which characterized him in after life, were conspicuous in him as a boy. So true it is,—

“The child’s the father of the man.”

He entered Yale College, New Haven, in the year 1813, at the age of eighteen. His father provided liberally for his education, and his college course was alike honorable to himself and satisfactory to his friends. Although always a close student, he was a favorite with his

class, and many of his college friendships continued unbroken through life. Indeed this was the peculiarity of the friendships which he had the rare gift of inspiring—their warmth and devotion which neither time nor absence could quench, and which rendered them strong and lasting as life itself.

He graduated with honor, September 17th, 1817. His views and prospects at this time, may be learned by the following extracts from a journal which he kept for a few years.

“NEW HAVEN, Saturday, December 27th, 1817.

“I left Newbury the first of September, accompanied by my father, for New Haven, with a determination to visit the Southern states in the capacity of an instructor after I had taken my degree. Accordingly after commencement, my father who has never refused me a competent supply of money, gave me at my request three hundred dollars. I thought this would be sufficient to pay my bills, and leave \$150 to defray my expenses to the South. But as is generally the case with those who had rather see a trader use his pen than change a note, my debts were greater than I expected; so that I had something less than \$70 left for my Southern expedition. But my father had gone home; and with this sum I was to make my *début* into the wide world of active life!

Though I had lived at home but little since I was fifteen, and of course had been accustomed to associate and deal with strangers, still I was very little acquainted with the art of living. The generosity of my father had always hitherto supplied me with a *quantum sufficit* of cash; but now I began to suspect that to earn and to spend were not quite the same thing. Neither was it altogether so easy and pleasant for one to hold his own purse strings—especially if there be nothing in it but a memorandum of debts!—as I used to fancy it when a boy. I well recollect that then, when a hint to my father, like a merchant’s word, would pass for more than it was worth—I engrossed in flaming capitals in my pocket book,—

‘GOD LOVETH THE CHEERFUL GIVER,’

but were I now to honor my red morocco *vacuum* with a motto, it would be from Shakspeare; “Who steals my purse, steals trash;—’tis something, *nothing*.”

But to return to my seventy dollars. A class-mate and particular friend, whose purse was not as long as his credit, needed fifty dollars to clear him out; and I freely lent him the sum, on condition he should send it back by the next mail after he reached home. It so happened that he did not return it for *eight weeks*. During this

period I received several applications to go South, which I could not accept for want of funds to get there. And when, at last, my money did arrive, my expenses in the city had consumed it all into four or five dollars! What measures to take in this extremity, I knew not. I was about two hundred miles from home, without experience in managing, without money, without means of procuring any (unless by writing home, which my pride forbade) and I had almost said—without hope. I resolved and re-resolved till I found myself considerably in debt and not a cent in pocket. But conscious withal that

‘A poor spirit
Is poorer than a poor purse,’

I determined not to yield to circumstances, but if possible, to make circumstances yield to me.”

He then goes on to state that being unable to carry out his original plans, he concluded to purchase the good will and fixtures of a private school for boys recently established in New Haven. He found that he had been most grossly deceived in regard to the prospects and condition of the school, but by great energy, he brought it up to a good reputation, and the number of scholars rapidly increased. At the same time, he entered his name as student at law in the office of Hon. Seth P. Staples, intending to make that his profession. But he soon found this double burden too severe a strain even for his iron constitution. At that time it was his habit to study till midnight, and rise at five in the morning to resume his labors; and his health began to suffer from this unremitting toil day and night. So a favorable opportunity offering, he disposed of his school, abandoned forever the study of law, and engaged as tutor in Col. Carter’s family at Sabine Hall, Richmond County, Virginia.

It is curious in this swift-moving age, to trace his slow and tedious journey by stage and boat. Leaving New Haven, December 29th, 1817, he did not reach Sabine Hall till the 12th of the following month. Here he was received with true Virginian hospitality, and soon won the attachment of his pupils, and the respect and confidence of all with whom he was brought into contact. His position was peculiarly favorable for seeing Southern customs in their best aspects, and his year’s residence in Virginia was always regarded by him as a pleasing episode in his life. Col. Carter numbered among his friends and family connections some of the oldest and most aristocratic families in the state. The plantation was very extensive, the house, of the old English style, was at once peculiar and picturesque, the grounds were spacious and handsome, the equipages, attendants, in

short, the whole establishment on the largest and most liberal scale. The free and open hospitality of the society there impressed Mr. Bailey very favorably; and he was no less struck with the lack of that thrift and home comfort so dear to the heart of a New Englander, which was often strangely blended with an almost princely magnificence.

While in Virginia, he accompanied Col. Carter's family in their annual summer excursion to the mountains, and spent some time at Oakly, a seat in the northern Neck of Virginia. His journal contains full and glowing descriptions of the various scenes he visited; particularly of Harper's Ferry, and the other wonders of nature in that region, and of his visit to the birthplace and the grave of Washington. The journey was mostly performed on horseback, and gave rise to many amusing and exciting adventures. In the absence of inns, the party used generally to pass the night at the residences of their various friends on the route, often prolonging their stay to several days. In his remarks upon the ladies of a family thus visited, may be traced the germ of the conviction which he afterwards so strongly cherished and so triumphantly maintained in regard to the mental powers and capacities of woman. "These ladies," says he, "show by their example, that the toilet ought not to engross the whole of a woman's life; that her mind is capable of higher and nobler attainments than to adjust a ribbon or display a gewgaw to the best advantage!"

His remarks on the frivolity of life at the Springs show an unusual gravity and dignity of character for a young man of twenty-three. After indulging in a vein of humor and sportive satire on the various classes of pleasure-seekers there congregated, he adds, "For a person who considers life too short to perform the active duties incumbent on man—who views all actions in reference to their ends, and receives pleasure from them in proportion to their utility, a watering-place has no charms; and even the votaries of pleasure soon become satiated."

Perhaps in the present excited state of the public mind, it may not be uninteresting to know how the subject of slavery was regarded in Virginia some forty years since; at least how it *appeared* to be regarded by one who had wide opportunities for observation, and who was certainly unprejudiced and dispassionate in his judgment. The following paragraph seems almost prophetic.

"Statesmen and politicians have already begun to discuss the most feasible plan for emancipating all the slaves in America. It is probable that a century will be too short a period to finish this great

work; but there is no subject which so loudly and imperiously demands the attention of the American people as this. The people of the South begin to view slavery in its true light. Instead of a blessing, they regard it as a curse, entailed upon them by their ancestors, which it will require all their energies to do away. On this subject, I have heard but one voice in Virginia. *A dark cloud hangs over the future destinies of this section of our country, which few can behold without trembling, and of which its inhabitants are fully aware.*"

Mr. Bailey remained a little more than a year in Virginia, when he returned to West Newbury, and afterwards went to Newburyport, Massachusetts, where he opened a private school for young ladies. There he formed many life-long ties. His friendship with the Rev. John Pierpont, which death has hardly severed, there commenced;—and there are many others who still recall with pleasure these early days sacred to glowing hopes, and true and honest hearts. There too, he was introduced to the family of Mr. Allen Dodge, then a merchant of that town, who placed his daughters under his instruction; one of whom a few years later, became his wife. Her brother, Hon. Allen W. Dodge, now of Hamilton, Mass., has cordially furnished a most faithful portraiture of his departed friend and brother, which will be introduced hereafter.

Highly appreciated and successful in Newburyport; he yet regarded Boston as a wider and more congenial field of action; and in the year 1823, accepted with pleasure an appointment as head master of the Franklin Grammar School for boys in that city. This school had latterly fallen into a very low state of discipline, and the boys had almost held the reins in their own hands; but a few firm but judicious cases of discipline at first, soon established the authority of their new master, who then easily won their love and confidence. The power of his influence over them may be illustrated from the fact, that being unavoidably detained from school one morning, he bent his steps thither late in the forenoon, almost dreading to encounter a scene of anarchy and confusion; to his surprise, however, he found the whole school in perfect order and busily engaged in the preparation of their regular lessons, having elected two of the best scholars in their number, as teachers *pro tem.*!

Early in the year 1825, he was married to Miss Adeline Dodge of Newburyport. Although very young, only eighteen, she possessed a mind of fine natural endowments, improved by a much more liberal course of education than was common at that day. A constant sufferer from ill-health through life, she was ever the true sympha-

thizing wife, whose love and reverence for her husband knew no bounds.

In the same year he was unanimously pronounced the successful competitor for the Prize Ode to be delivered at the Boston Theatre on the anniversary of Washington's birthday. A few extracts from this poem will show that he possessed poetic talent of no mean order. Many of the fugitive pieces from his pen that appeared in the journals of the day, were of marked beauty; and indeed, Griswold includes him among his "Poets of America." He was several times appointed Poet for the Anniversaries of the Phi Beta Kappa of his *Alma Mater*, an honor which, however, circumstances always prevented him from accepting.

The Ode which is entitled "The Triumphs of Liberty," opens with an invocation to the Spirit of Freedom, and then depicts her triumphs in the contests for liberty and independence in Greece, and on "the Andes' fronts of snow," which then claimed so large a share of the public sympathy and interest. He next turns to the oppressors and tyrants of the human race, and predicts their final overthrow. Then, by an easy transition, he invokes the spirit of Washington. The following passage commemorates Lafayette's visit to his tomb.

"Say, ye just spirits of the good and brave,
Were tears of holier feeling ever shed,
O'er the proud marble of the regal dead,
Than gushed at Vernon's rude and lonely grave;
When from your starry thrones, ye saw the son,
He loved and honored?—*weep* for Washington."

The following are the closing lines of the poem,—

"As fade the rainbow hues of day,
Earth's gorgeous pageants pass away,
Her temples, arches, monuments, must fall;
For Time's oblivious hand is on them all.
The proudest kings must end their toil,
To slumber with the humblest dead,—
Earth's conquerors mingle with the soil,
That groaned beneath their iron tread;
And all the trophies of their power and guilt,
Sink to oblivion with the blood they spilt.
But still the everlasting voice of Fame,
Shall swell in anthems to THE PATRIOT'S name,
Who toiled—who lived—to bless mankind—and hurled
Oppression from the throne,
Where long she swayed, remorseless and alone,
Her scorpion sceptre o'er a shrinking world,

What though no sculptured marble guard his dust,
 Nor "mouldering urn" receive the hallowed trust,
 For him a prouder mausoleum towers
 Which Time but strengthens with his storms and showers.
 The land he saved, the empire of THE FREE,—
 Thy broad and steadfast throne, triumphant LIBERTY!"

In the latter part of this same year, the High School for Girls was established as an experiment, and Mr. Bailey was selected as its teacher. He entered on the duties of his office, November 15th, 1825, and soon infused his own enthusiasm and spirit into the school. The number of applicants for admission, was more than the limited accommodations provided could possibly contain. But the jealousy of some of the members of the city government was early excited by the rapid strides of the school to popularity, and it was subjected to various petty annoyances, and worst of all to neglect, by those who should have cherished and fostered it.

The mayor of the city, Hon. Josiah Quincy, in particular, had never been friendly to the school, and pronounced it an "entire failure" in a report which he presented regarding the Public Schools of Boston. Though this report was published after Mr. Bailey's resignation of his position as master of the High School, and when the private school he had opened was in the full tide of success, still he felt called upon to vindicate the High School from such a charge. He accordingly wrote a "Review of the Mayor's Report," in which he set forth the facts with great power and vigor. This Review attracted much attention at the time, and as it not only contains the history of the High School for girls in Boston, but also presents some of Mr. Bailey's own views on the subject of education, it has been thought advisable to condense it, and append it to this article, where accordingly it will be found.

The "Young Ladies' High School" established December, 1827, in rooms taken in Spring Lane, may almost be said to have inaugurated a new era in female education. Here Mr. Bailey could give free scope to the development of his favorite and long-cherished ideas as to the wisdom and propriety of extending the widest and most liberal culture to the female mind. How successfully these ideas were carried out, how nobly maintained, how closely they appealed to the sympathies of the community, may be read in the history of this school. From the first it commanded a wide-spread patronage, and enjoyed a high reputation, not only in Boston and its vicinity, but in remote and distant quarters. It numbered among its members, those from the South and West, from the British Provinces, as well as from the

larger cities and towns of the East. Mr. Bailey was always extremely liberal in freely bestowing all the advantages of the school on those whose means would not allow them to acquire such an education as their talents merited. Beside many others he thus aided, he was for a long time in the habit of educating without charge, one of the graduates from each of the public schools for girls in Boston, leaving it to the masters to select the most deserving. An incalculable amount of good was thus done, and so kindly and delicately that none but the recipients knew the fact.

All the arrangements of the school were on the most liberal scale. The rooms, particularly those at Phillips Place and the Masonic Temple, were spacious, and conveniently, not to say elegantly, furnished. It will be remembered that these points were not considered so important thirty years since, as at the present day; and Mr. Bailey may almost be regarded as much a pioneer in this respect, as in his views of female education. The convenient desks, the handsome cases filled with works of reference and of literature, the cabinets of shells and minerals, the extensive and valuable apparatus, most of it imported from Europe at great cost, were new features in most school-rooms of the day, and added not a little to the interest of the scholars. Then too, if there were a spot for flowers to grow, it was soon covered with bright and blooming plants, for he was not only enthusiastic in his love for flowers, but was a successful cultivator of them. While every species of innocent amusement was not only allowed, but encouraged at the hour of recess; that once over, the most perfect order was enjoined and expected.

Justice can hardly be done at this late day, to the various excellencies of the school; to the order and precision combined with a rare spirit and enthusiasm; to the thoroughness in every department, united with a wide spread culture, and acquaintance with general literature. The course of instruction was liberal, embracing the ancient and modern languages, and the exact sciences, and never neglecting the common English branches. To carry out these objects, the best teachers of modern languages and modern accomplishments were obtained that could be procured, and in most cases their instructions were given in classes, that met after the regular exercises of the school had closed. Besides these, an experienced and accomplished preceptress, and an excellent corps of teachers trained under his own eye, were constantly employed. The aims and scope of the school may be inferred from his own words, in his annual catalogue. "I regard the discipline of the mind and the acquisition of knowledge as the two ends of education. The principal object in a well-

regulated school, should not be to teach the pupils a *great many* things, though this should not be neglected. But it should be to call into exercise the various intellectual powers, and to establish such habits of thought, as shall lead the learner to regard the work of education as only *begun*, when the days of school-discipline are finished." How well this idea was carried out, let those testify who still are reaping its benefits. Another prominent object of the school, was to fit young ladies for teachers; indeed, he often recommended teaching for a few months as a proper finale, to those who were about to finish their school course. The young ladies, educated by Mr. Bailey, were eagerly sought for as teachers in academies, &c., at the North, and as governesses at the South. His correspondence on this one point is of no inconsiderable amount, and he probably furnished hundreds of young ladies with situations as teachers. These still sought his advice, told him the difficulties of their new position, and losing him as a teacher, yet retained him as a faithful and valued friend.

Visitors from every quarter were attracted to the school, though there was never any public exhibition or display of any kind. Other teachers often came, who noted down all the minutiae of plan and execution, and strove to catch the spirit of the place. To such, Mr. Bailey always freely gave his advice and aid, even when sought by those who were about establishing similar schools in the same city, for he was far above the petty rivalry of little minds, and was generous in his friendship. Perhaps the secret of *his* success lay in the unbounded influence which he possessed over his scholars, and in the *animus* which fired the whole school. The master's eye was felt to be on each one of the whole number, and the utmost thoroughness and precision attended each movement of the complicated machinery. How was this accomplished? By a very simple method apparently. While the First Class in any particular branch, was under his especial charge, and each of the other classes had its appointed teacher, often when least expected, he came into one of the subordinate classes, and there would be an exchange of teachers. Woe then to the delinquent class, and the delinquent scholar! In tears and trembling, they hear their sentence to review the whole ground again, or are sent into a lower class. But if they do *well*, how precious is the smile and word of praise which they win! Never did he fail, in spite of cunningly devised plots and sly manœuvres, to appear before the class in Cæsar, as a guide over the *pons asinorum*! If they stumbled or halted, they were compelled to retrace their steps to the beginning of the journey, and so gather strength for the conflict!

The system of reviews was very comprehensive and thorough. Every book that was gone through with by a class, was reviewed to him; she who could satisfactorily recite the long lessons assigned, could take another book; otherwise must go over the same ground with the next class. The Latin Grammar in particular was studied with almost unequalled thoroughness, and, in fact was never abandoned, while the study of Latin was continued. Every lesson and exercise was carefully marked, and merits were deducted for tardiness and misconduct. At the close of the term, a balance was struck; she who had the greatest number of merits, took the "first rank," and so on through the whole school. There was an immense amount of competition for these honors; and as extra merits could be obtained for extra exercises, the contest sometimes became not only exciting, but almost injurious to health and strength. There was no prize held out to these competitors, some of the "little girls" to be sure, wore medals while at the head of their classes, but *these* victors, like those in the Olympic games, contended for the honor of the victory alone.

The reputation which the Young Ladies' High School enjoyed for excellence in *reading*, and in compositions, may excuse a somewhat extended account of the means employed to bring about this proficiency. Perhaps the shortest explanation may be to say, that these classes were under Mr. Bailey's personal supervision, and thus put forth every effort to meet his expectations. Arranged solely in reference to these two branches, without regard to any other, the poorest scholar in other respects, felt that *here* she might achieve a success. The reading was always in presence of the whole school, who were required to give their attention to it, and often to vote on the promotion of those they thought worthy of advancement. The reading was remarkably distinct and natural, and free from every thing like "mouthing" or affectation. Original compositions were required weekly, from each scholar, who was usually allowed to select her own subject. These compositions were most carefully corrected and criticised; and when one appeared of unusual excellence, it was "recorded," that is, copied into a book kept for that purpose, and the writer, if in a lower class, was at once promoted to the first class. Thirty large quarto volumes were thus filled with essays, tales, poems, and even dramas, many of which were of high order. Three of the best readers in the school were selected by ballot, to read these compositions, and this exercise weekly attracted a large and intelligent audience, drawn not from curiosity alone, but by the interest of the pieces, and by the excellence of the reading.

Perhaps the eyes of some may rest upon this page to whom this sketch, imperfect as it is, presents no vague abstraction. *They* can recall the kindling eye and glowing cheek of these youthful aspirants for knowledge; *they* can tell of the untiring interest which never flagged in ascending her rugged steep. No teacher ever held more absolute control over the hearts of his scholars, or ever had more entire confidence reposed in him, which was constantly manifesting itself in various ways. From the many expressions of love and friendship which he received from time to time, the conclusion of the farewell address of his pupils on his giving up the charge of the Young Ladies' High School, is selected as showing how they regarded him.

"We are grieved that you deprive us of the advantage of your instruction. We are disappointed that you leave the sphere which has seemed so peculiarly your own. We should better love to see you continue to occupy the station for which you are so admirably qualified. We are sure that many, many voices from abroad will echo our sentiments; that many amongst your former pupils, who have witnessed your faithful exertions in the cause of intellectual advancement, observe with feelings of regret, your abdication of the seat where you have so long remained, surrounded by pleasant associations and grateful remembrances.

You go from us—how shall the mind know its home, when the genius that identified it, has departed! *We can not* forget you; but where *you* go, you will not be reminded of us by everything about you. May we ask you then to take this simple piece of plate, that the sight of it may bring before your mind's eye, those whom you now leave, whose kindest wishes for your happiness, whose deepest interest in your prosperity, will ever be with you."

While Mr. Bailey's time and thoughts were chiefly occupied by the duties of his profession, yet he was by no means, the mere pedagogue. His mind was comprehensive and far-reaching in its aims; his industry, untiring; and his public spirit led him to accept many positions which were no sinecures. In 1830, he was one of a committee to draft the constitution for the permanent organization of the American Institute of Instruction;* and he held various offices in that body, which involved a large amount of labor and correspondence. He was also appointed on committees to publish volumes of the Lectures delivered before the Institute, and to arrange the programmes of the meetings when held in Boston—which duties must have encroached considerably on his time. He was a member of the City Council of

* See Barnard's "*American Journal of Education*," Vol. II., p. 24.

Boston for several years; and was also a Director of the House of Reformation, in which institution he always manifested a deep interest, and to promote the welfare of which, he labored faithfully and judiciously for many years.

His literary productions during this period were important, and involved much time and labor. He was a frequent and welcome contributor to the columns of the "*Courier*," then edited by his friend Mr. Buckingham, and to several other papers and periodicals. He was often called upon to deliver lectures before lyceums, and indeed was president of the Boston Lyceum and one of the directors of the Boston Mechanics' Institution. Several unfinished works on Geometry, Astronomy and other scientific subjects, and copious Note-books, attest his industry. Besides these, he compiled in 1831, an excellent selection of reading lessons, well known for many years, as "*The Young Ladies' Class Book*." This was followed by "*Bakewell's Philosophical Conversations*," an English treatise on Philosophy, written in a familiar style, which he revised, and adapted for use in American schools. But the work which most bears his peculiar stamp as author, and by which he is best known, is "*Bailey's Algebra*," published first in 1833, and designed especially for the use of young ladies—though it has also been extensively used as a text-book for boys. It was the first work on the science that pretended to be adapted to the wants of beginners, and its popularity was such, that it continued to be used in spite of the numerous and more modern treatises that were constantly issued from the press. So much so that its publishers have recently had it thoroughly revised and enlarged, in order to adapt it more fully to the wants of schools of the present day.

It will be asked, "How was Mr. Bailey able to accomplish so much?" By simple, unremitting industry, and method in all his operations. He rose very early, sometimes at three and often at four o'clock, and studied before breakfast. Though very hospitable, he did not mingle much in general society. His pleasures were simple; to cultivate his little garden, bowl for a few hours with some of his chosen friends, take a ride with his family in the beautiful environs of Boston, these he enjoyed keenly, and entered into with all his heart. His health was almost uniformly good; he was never troubled with dyspepsia and headache, these banes of the school-room. And when even his strength and power of endurance flagged at the end of the year's work, a run into the country in the summer vacation, or a few weeks' gunning on the marshes of Cape Cod, would soon restore his wonted vigor. His massive frame, and uncommon stature, to-

gether with his somewhat peculiar style of dress, would at once cause him to be singled out in a crowd. His features were decided and strongly marked, and denoted power and force of character; while his eye was expressive of a kind and tender nature. A hard worker while he worked, no one enjoyed more the hour of leisure, a pleasant talk with his friends, or a merry romp with his children.

Thus happily and usefully the busy years fled on. Blessed with health and prosperity, almost idolized by his scholars, surrounded by a circle of true and noble hearted friends, men and women of talent and refinement, happy in his family and home—his cup of earthly blessings seemed indeed to be full and running over. But a change was near at hand; misfortune overtook him suddenly, and from every quarter; so that to use his own expressive words, it needed not the assurance of Holy Writ to convince him, "that man is born unto trouble, as the sparks fly upward."

The crisis of 1837 is doubtless well remembered. Mr. Bailey suffered heavy losses in the general panic and pressure from the failure of those who owed him, to meet their engagements, and from the withdrawal of patronage from his school. At the same time, he was deprived of the income of his books, through the failure of his publishers. His current expenses had always been great; for he had always spent freely so long as he had means, and had been generous almost to a fault; and the crash found him with his resources crippled, and totally unprepared to meet the storm.

In this emergency he acted promptly and decidedly. He at once broke up his establishment in Boston, disposing of every superfluous article, including even the greater part of his large and valuable library, and determined to relinquish his connection with the Young Ladies' High School, and to open a private school for boys in the country. But his troubles had not reached their climax. The gentleman who purchased the good-will and fixtures of the school, died suddenly of brain fever, after the papers had been signed and before the first payment was made, leaving his estate utterly insolvent. Mr. Bailey was almost ruined by this event; yet he was not crushed by it, as a weaker nature might have been. His warmest sympathy as a man and a Christian was at once excited for the family thus suddenly rendered desolate; and he endeavored as much as possible to arrange matters for their benefit, and was never heard to utter a word of reproach in reference to the whole matter.

Having settled up his affairs as well as possible, Mr. Bailey opened his school for boys in the following summer at Roxbury, feeling that he was indeed a poor man and had the world to begin over again, but

going to work with a brave heart and a cheerful spirit. The school was intended to be select and of a high character, and the number was limited to twenty, all of whom were engaged to enter at the time of his death. Should this sketch come to the notice of any of those who then had the privilege of being his pupils, they will readily recall the delightful relations subsisting between him and them. At once friend and teacher, they not only sought his counsel in their studies, but in all their sports and amusements. No expedition was quite complete without his presence. They loved him as a father, and their grief at his death was deep and uncontrollable.

In the spring of 1839, he removed to Lynn, and rented the estate, then known as "Lynn Mineral Spring"—but now as the elegant seat of Hon. Richard Fay—"Linnmere." In this charming spot, he seemed to breathe a freer life and air. The wild and romantic scenery on the shores of that beautiful pond, might well satisfy the most ardent lover of nature, while his tasteful hand found abundant and pleasing occupation in arranging the grounds, and bringing order out of confusion. Never had he seemed so perfectly happy, never did life seem to open such noble aims. He was content to live simply and to work hard, that he might thus be enabled to discharge every obligation he had incurred; and a long, happy, and useful career seemed opening bright before him. But the end was drawing nigh.

One sultry afternoon in mid-summer—Friday, July 26th,—coming hastily into the house, he stepped on a large nail with such force, that it ran its whole length through his boot into his foot. Entering the house, he drew it out with some effort, and handing it to his wife, said, "lay that away, there may be a sad tale to tell of it." It is a little singular that he had always had a peculiar dread, almost an instinctive horror of the lock-jaw. With this feeling, no time was lost in applying the proper remedies, and in consulting the best medical advice at hand. He also consulted Dr. Hayward of Boston, formerly his family physician, and nothing that could be done, was neglected; though after a few days, the pain and inflammation had so much subsided, that it was hoped by his family that their apprehensions of danger were groundless.

On Saturday, the ninth day after the accident, the summer vacation commenced, and most of his scholars departed for home. He took leave of them pleasantly and cheerfully, giving each a kind word, and then sat at his desk the rest of the morning busily engaged in writing. It was afterwards found that he was occupied in arranging his papers, and leaving directions for the guidance of his family in case of his death. At dinner he appeared composed and calm

and cheerful as usual, but it was noticed he did not eat. To the anxious inquiry as to the cause, he acknowledged, slowly and reluctantly, as if unwilling to give pain, that he *did* have "a sort of tightness about his jaws, but perhaps it was only fancy." Who can picture the horror and dismay of that moment? A physician was immediately sent for, and powerful remedies applied. The hope was still cherished that he might escape, but in the night, he was seized with severe pain and stricture across his chest, and much against his will, his wife insisted on rousing the family and again sending for Dr. Peirson of Salem. He insisted on dressing and coming down stairs, "it seemed too much like being sick to stay up stairs." Almost always in vigorous health, he hardly knew the meaning of the word *sick*; and now as he sat conversing on various interesting subjects, more thoughtful of others than of himself, it was hard for those around, to realize his danger; but *he* did fully and completely. In the same composed way he met his physician, apologizing for the trouble he had put him to, in calling him up at midnight. It was afterwards told how calmly he had inquired into the probable effect of an amputation, and how with equal calmness he received the answer, "Too late." At three o'clock Sunday morning, only twenty-four hours before his death, he walked slowly up stairs with the assistance of his cane—never, alas! to descend alive.

The next day was a bright and beautiful Sabbath. Gay flowers were blooming, and sweet birds were singing, each noted in turn by the sick man. Powerful opiates had been administered to relieve the pain, but in vain. He was able, however, to swallow liquids through the day; though when one of his little children anxiously asked him if his jaws had locked any more, he seemed to brace himself up and nerve himself to answer, "I think they are; it comes on slow but very sure." The most skillful physicians were summoned; anxious friends and relatives gathered to the house of sorrow. To each, in the intervals of the paroxysms of pain which grew more and more severe, he addressed a kindly word, sending flowers to one, and messages of affection to another. In the presence of his family he was calm, but in their absence, his anxiety for their fate, thus left alone in the world, was uncontrollable—"Oh God!" he cried, "what *will* become of my poor wife and children?"

And so the weary day wore on. As the sun set, he seemed drowsy, it was difficult to rouse him to take his medicine. It was but the precursor of the last, long sleep. The disease mercifully went to the brain rather than to the spine, as had been feared, and there the strong man lay in an unconscious stupor, breathing out his rich life

in deep groans of agony. That ear which had ever been open to the voice of suffering, was now deaf to the cries and entreaties of his loved ones to give them one last word, one last sign. The life was slowly ebbing from the stout, loving heart,—

“ And when the sun in all his state,
Illumed the eastern skies ;
He passed through Glory’s Morning gate,
And walked in Paradise.”

Of Mr. Bailey’s character as a man and as a teacher, others will be allowed to speak. As a husband and a father, who can tell his worth ! To that family of five young children, the memory of their dead father, of his wishes and hopes, of his words and instruction—has been as fresh and binding, and more sacred than that of many a living parent. And in all the blessings of their after life, they have ever felt that their richest inheritance has been to call themselves *his* children. His wife too, having lost the strong arm she had hitherto leaned upon, nobly discharged the double duty now devolving on her, and bent every energy and devoted all her strength to the task of rearing these children, as he would have them reared.

His friends were deeply stirred by his death. During his long residence in Boston, his uniform courtesy and dignity of bearing, and his kind and unaffected regard for the welfare of others, had won him many friends, from every walk in life. After the first shock of grief, these true friends began to inquire into the best way of showing their love and regard for the memory of him who was gone. And they most liberally and wisely decided to subscribe a sufficient sum to free the copy-rights of the books which he had published, from the encumbrances upon them, and thus secure a sure provision for the education of his children.

Those who so long had sat under his watch-care and instruction, heard of his sudden and most unlooked for death with sorrow and dismay. But one voice went up from among them, that of anguish, mingled with sympathy. The following lines, being a portion of a poem on his death by one of his pupils, may not be inappropriate or unacceptable ;—

“ Not I alone deplore thy hapless fate,
Thou good and gifted, generous and great !
She, that sad mourner by thy silent bier,
Shedding in speechless grief, the frequent tear ;
And they, whose names dwelt latest on thy tongue,
O’er whom a father’s shield of love was flung,—
Their depth of woe His might alone can scan
Whose eye beams love, whose voice “ speaks peace ” to man.

Rest thee in peace ! thou tired and trusty friend !
Shall we in hopeless grief around thee bend ?
Oft have thy smiles the sorrowing heart made glad,
Thy presence cheered the doubting and the sad.
In many a heart thy monument is reared,
Whose grateful thoughts record thy name revered,
Each princely deed though done in secrecy,
Shall rise to heaven, and thy memorial be.
Thy soul shall enter its immortal rest,—
Home of the weary—guerdon of the blest !”

Many obituary notices appeared in the papers of the day, from which the following is selected from the “*Salem Gazette*,” August 13th, 1839. *What* friend wrote it, is not known to his family.

“So many tender and affecting recollections crowd upon the mind, in contemplating the sudden close of a life of such varied usefulness and excellence, that words utterly fail to express the overwhelming grief which has been brought into his own family, the deep sorrow which will be felt by so many other families of which he was the honored and beloved friend, or the strong feeling of sadness and sympathy which his death will occasion in the community of which he was so long a valued citizen.

Of Mr. Bailey’s scientific and literary attainments—of his high reputation as an instructor, of the untiring industry which led him to occupy the intervals of responsible and exhausting professional duty in the preparation of many valuable works in science and literature, of the energy and fidelity with which for several years he discharged the duties of a member of the city government of Boston, of his *various* usefulness in his relations to society, we have not time or inclination now to speak. They are well known to that community of which he was so long a member.

But it is of the virtues of his heart, it is of the qualities that make the true man, which he so eminently possessed, on which we would for a moment, dwell.

Mr. Bailey had a noble soul, a soul which disdained everything mean and base, and which had an instinctive admiration for everything elevated and excellent. He had a strong love of honesty and truth. Sincerity and frankness characterized his whole intercourse with others. He carried his heart in his hand. He was not willing that anybody should take him for better or wiser than he actually was. He possessed an ardent temperament, but it was united with a spirit of feminine gentleness. He entered with zeal and animation into every scheme for the benefit of his fellow men, but he never gave way to any popular impulse, or thought any plan or project a useful

one simply because it happened to be fashionable. His constitutional ardor, his benevolent feelings, his gentle temper, united with his vivacity and playful wit, rendered him the delight of the social circle. Benignity sat upon his countenance. He was liberal, almost to a fault. He never thought of himself, when he could serve another by self-forgetfulness or self-denial. He professed a firm belief in Unitarian Christianity, and his practice attested the sincerity of his profession. What he was, in short, as a husband, a father, a brother, and a friend, those best can tell, who feel that their loss in these relations, is irreparable.

This may seem excessive eulogium to those who did not know the man. But it is the heart-felt tribute of one who was the friend of his youth, and who has watched with the interest of a friend, his onward career of goodness and usefulness. Its fidelity will be attested by the voice of that community of which he was a citizen, and by the thousands of young hearts who will tearfully acknowledge that they owe to him their highest intellectual attainments and the development of the best principles and feelings that make up their character."

We are happy to be able to close this too imperfect sketch of so useful a life, by the testimony of three of his near and dear friends, each of whom was situated in circumstances peculiarly favorable, for forming a correct estimate of his character as seen from different stand-points.

The first is from his pastor and beloved friend, the Rev. John Pierpont; who knew him long and well, under every varying circumstance of life. He writes as follows, under the date of August 14th, 1859.

"When I say that Mr. Bailey was a member of my family six or seven years; that in all that time, he had his seat at the table next to me, on my right hand; that I thus "wintered him and summered him;" that for a part, at least, of that time, some of my children were under his instruction; and that I was a member of the School Committee all the time he was in the service of the city, first as master of the Franklin School, and afterwards as the first and only principal of the High School for girls, it may well be supposed that I had opportunities of acquiring some knowledge of his character.

The routine of a public teacher's professional duties, presents but few salient points for his biographer. Yet I think that there is no vocation in society that affords a more trying field of labor, or a better one for gaining a knowledge of human nature, or for the improvement of the whole character of the individual, than that of a teacher

of a large common school. And, taking into view his fidelity to his trust, his full acquaintance with the matters to be taught, his *entire self-control* under exciting circumstances, his perfect impartiality in the administration of law, the facility, and the wonderful felicity with which he secured the attachment and unqualified confidence of his pupils, the invincible patience with which he treated either willfulness or dullness in the objects of his care; the wisdom with which he adjusted discipline to character, when discipline must be administered, in one word, when I consider *all* the qualities that go to the making up of the perfect teacher, I think that Ebenezer Bailey was the *nearest* perfect teacher that I have ever known. More exciting to me than to witness a trial of two generous steeds, with all the blood of all the Morgans in their veins, was it to see, as I have seen, in the High School for girls, even in moments of "recess," two of those girls of fourteen or fifteen years of age, stand up side by side, before the great blackboard, and "merely for the fun of it," with the same algebraical problem in hand, race "neck and neck" down the board, to see which should reach the answer first! No one, I think, could witness that spectacle "in play-time" without coming to the conclusion that the *genius loci*—the spirit that presided over that school, was not one that haunted *every* academic grove.

And what was the consequence? So popular did that school become, so strongly had it taken hold of the affections of the people while yet in its infancy, such a perfect *furor* had it excited at the time when the first class that entered it was to take leave of it, that, as was supposed, the jealousy of the aristocracy of the city was awakened—"tantane animis caelestibus ira!"—the knowledge that, at the public expense, the daughters of plebeians could secure a higher education than those of the patricians could, at whatever cost, was fatal to the school itself. *One* High School for girls could not contain all that were eager to press into it. Even could ten Master Baileys be found, *ten* High Schools would not be sustained by those by whom the public burdens were principally borne, and because not *enough* could be done in this line, to meet the public demand, it was determined to do nothing at all! The school was discontinued. The enterprise of a High School for girls in Boston became a *failure* by reason of its triumphant success!

I never recall the image of Mr. Bailey, but with a melancholy pleasure. Like Ossian's "memory of joys that are past," the thought of him is always pleasant, but mournful to the soul. In all the years during which we sat side by side at my table, I never saw in him a *little* thing. Large, generous, manly, in all his views and

ways, he always commanded my respect for him as a man, and my affection for him as a friend. During all that time, I think I may say with literal truth, never an unkind word passed between him and any one member of my family. He had a merry wit and knew how to give and take a "joke," but never gave or took offense. We all loved him. We loved him after he left our family, and began to build up his own. We all felt, and deeply deplored his too early death. "Too early?"—No. He "who doeth all things well" never sends his angel, Death, to call any one of his children home *too early*. 'The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come.'

The following is from a lady, for several years associated with Mr. Bailey in the Young Ladies' High School, of rare talents, and known on both sides of the Atlantic for her philanthropic labors, and her literary efforts. Educated in England, and spending a great portion of her subsequent life on the continent, her views possess a double value, as being the conclusions of a large and liberal mind, and as also showing the strong and lasting influence exerted by Mr. Bailey over those with whom he was once brought in contact. Writing under the date of September 1st, 1859, she says:—

"My mind is profoundly stirred by the information that a memoir of Mr. Bailey is about being prepared. No one will read it with a deeper interest than myself, for no one more truly appreciated his educational influence, or has been more greatly benefited by it. That wonderfully influential faculty was in him a thing apart and unlike any power of the kind I ever saw in another. It combined all the qualifications that go to make up the high military genius. It was at once exact and enthusiastic; scientific and imaginative. Without ever having pronounced the words, 'Woman's Rights,'—*he* laid the foundations of the broadest and truest woman's rights, for New England. The contest he maintained with the mayor of Boston, in behalf of the daughters of Boston, and the manner in which he asserted their right to a high public instruction, did a work which will never die out in New England, but which will be communicated with unceasing power from age to age.

I remember many of his judgments given in the spirit of an observer of the nicest qualifications both philosophical and physiological, and in the happiest popular manner. It was always his way to *settle* a question, rather than *debate* it. Of the comparative powers of girls and boys as students, of which he was so amply qualified to judge by his great experience in teaching both, he said, 'girls beat

boys of the same age, at the same literary and mathematical studies, but they *cry* over them more." This remark covers the whole ground of difference of organization.

I should never be weary of telling of his unequalled method, by which, as a general reviewing and employing an army, he could deal with hundreds like one—of his inspiring sympathy, of his skill in imparting instruction, of his bounty in gratuitously bestowing it on the deserving. *He* knew of no infantine or feminine road to learning, any more than a royal one; and that unconsciousness has been a blessing to thousands of the New England youth of both sexes, whom he knew how to stimulate and inspire with his own profound sense of realities, and hatred of pretence, cant, and sentimentalism.

May the time soon come, when such men may look to the presidency of Harvard, Yale, and other kindred institutions, as the natural reward of their educational labors and the natural field for ever-renewed exertions. Happy indeed, would be that literary institution, that could secure the services of such a man as EBENEZER BAILEY !"

We will conclude with the letter before alluded to, of his brother-in-law, the Hon. Allen W. Dodge. This letter is dated March 27th, 1861, and will be especially appreciated by those who know Mr. Dodge's cool, clear judgment and keenness of discernment. The analysis which he gives of Mr. Bailey's character and mental habits, is peculiarly valuable, and will be acknowledged by his friends to be a tribute to his memory no less just, than grateful.

"My first acquaintance with the late Ebenezer Bailey, commenced somewhere about the year 1820, when he was teaching in Newburyport. His success here was very flattering, and he soon received an appointment as head-master of the Franklin Grammar School, Boston. He at once entered on his duties in this new position, and taught there with great and increasing success for several years. Afterwards he was appointed principal of the High School for girls in that city, an institution that owed its establishment mainly to his advocacy of it in the journals of the day.

Under his management, the experiment—for it was the first attempt of the kind in New England—became a success, and the daughters of the humblest citizen here received at the public expense, an education as thorough and as valuable, as could otherwise be obtained only at great cost, and by a favored few. But this did not avail to save the school from an untimely end; indeed it was perhaps the chief cause of its destruction. Mr. Bailey always maintained that this was accomplished by the influence of Josiah Quincy

Sen., who was then mayor of Boston, and publicly proclaimed this conviction in a pamphlet of marked ability, in which he sharply reviewed mayor Quincy's proceedings.

On resigning his position as head master of the High School for girls, he immediately opened a private school for young ladies in Boston. To rehearse the history of the 'Young Ladies' High School,' would be to tell the early history of many of the finest minds that have graced our New England homes or adorned her literature, for the last quarter of a century. But in schools as in every thing else, 'the fashion thereof passeth away,' and this circumstance, together with the general stagnation of business during the great panic of 1837, led him to quit the scene of his greenest laurels, and of so many pleasant associations, and to open a home boarding school for boys in a retired and romantic spot, then known as the 'Mineral Spring,' in Lynn, Massachusetts.

The chief cause of this great change of life in Mr. Bailey, was the pecuniary embarrassments that had now overtaken him. His school had been carried on in a style regardless of expense; the best teachers, the best equipments, the best of every thing needed for its success, were always procured, if possible. His own style of living too, had been on the most liberal scale; for one of his means, he lived like a prince, not, however, for his own selfish enjoyment. Large and extravagant entertainments were positively distasteful to him, but his every-day hospitality was unbounded. His house, his table, his books, and his purse were always open to his friends, and no man had warmer or truer friends. So, finding himself unable to keep up the expense of a city home according to his ideal, he withdrew to the simpler life of the country.

Hardly, however, had his new career opened before him, when he was suddenly stricken down with that dreadful disease, the lock-jaw. I was with him during the last sad days of his life. He knew the peril he was in and took all known precautions, under the best of medical advice and skill, to escape it. But all in vain—the strong man bowed before the fell destroyer. During the intervals of paroxysms of pain, he was calm, resigned, and even cheerful. On observing to him the mysterious nature of his disease, a mere incision of the nerves by a nail—and the whole system deranged, 'I was just thinking' he replied, 'of those beautiful lines of Dr. Watts,'

'Strange that a harp of a thousand strings,
Should keep in tune so long!'

He then spoke of his approaching death with the same calmness—

spoke of it, and of his happy family so soon to be bereaved. Never was a tenderer husband and father, and to leave his wife with shattered health, those five little children needing more than a mother's care—this was the bitterest drop in his cup of agony—which absorbed all the rest. On assuring him that I would endeavor to be to them a father and a protector, he grasped me firmly by the hand saying, 'Then I can die in peace.' And so this friend of his race, this man of letters and of wisdom, this illustrious teacher of the youth of his time, passed away from earth; but the good that he did, lives after him, and will yet live through many generations.

To me his memory is as fresh as if were but yesterday he was here. His noble form, his commanding stature, his broad, manly chest; his strongly marked features, seem yet present before me. I hear his sonorous voice, his well-articulated words, his cheerful and contagious laugh, so hearty and spirit-stirring. I listen to the anecdote he relates with such spirit and interest to illustrate some point in our conversation. I hear his clear and simple explanation of some scientific fact or law of nature. For the study of these, he had a great passion. Astronomy, chemistry, botany and the natural sciences generally, were known to him, not as a dry series of names and formulas, but as practical truths to be applied to every day life.

As a scholar his learning was varied, extensive and thorough. Always a *student*, he scorned to pretend to knowledge which he did not possess. Least of all did he make a parade of his learning. In pure mathematics he was eminently an adept. As a poet, he held no mean rank, even in New England. His ear was quick to detect an error of rhythm, or a word mispronounced. His sense of grammatical construction was as unerring as an instinct. Indeed, if he had one favorite study more than another, it was philology. His library possessed a rare and valuable collection of standard authorities on the use of language; and his critical eye and taste filled the margins of the books he read with notes and queries. His literary taste was nice and discriminating, cultivated by long and patient discipline, and remarkably free from all capriciousness. His style of writing was clear and simple, yet always fresh and vigorous; and had he devoted himself to literature, he would have been as widely known as an author, as he now is as a teacher. In this respect, I can not speak of his character from personal knowledge. The illustrations of his success are to be found in the hundreds of young persons educated by him, and living witnesses of his power over the mind and the heart. I am persuaded that not one of these would fail to bear testimony to his

faithful, devoted, and enthusiastic endeavors to promote their growth in knowledge and in virtue.

But it is as a man and a friend, as a companion in social intercourse, that I would essay to present him to the teachers of the present day. I knew him intimately for twenty years; most of that time I was with him more or less, and for the remainder was in frequent correspondence with him. I never knew a man so uniformly cheerful, often under the most trying circumstances, so kind and attentive to the feelings and the happiness of others. Full of interesting knowledge, with a never-failing vein of wit and vivacity, he at once charmed and instructed. And he was ever ready himself to listen to others, and be instructed by them in turn. He never carried the *schoolmaster* into the private walks of life, but entered warmly and appreciatingly into the topics of the day, and imparted fresh interest to their discussion. So genial his disposition—so open-hearted and free from deceit—he was the very soul of honor and honesty in his dealings with others. He commanded their respect, and enjoyed their confidence, while he received their most devoted and heart-felt affection. In all my intercourse with him, I never knew him to give way to unbecoming anger, or to utter a judgment of others, that he would wish unsaid. He was deliberate in his words and acts to a remarkable degree. His temper, though warm, was under the most perfect control, even in the most trying circumstances. He was tolerant of the religious and political views of others, however much they might differ from his own. While a firm believer himself in the liberal views of Christianity, he held in high esteem the members of all other denominations, and in return received their confidence and support. No man had a deeper respect for the Bible than he, or had more thoroughly read and studied its sacred pages.

But I must close this brief sketch, hardly drawn perhaps with sufficient distinctness to mark the individuality of one with whom I took sweet counsel in the earlier part of my life, and the fragrance of whose memory has followed me along its subsequent pathway, and will continue with me to its end."

V. REMARKS

OF

DR. WILLIAM E. CHANNING ON EDUCATION AND TEACHERS.

IN 1833, Dr. Channing brought the aid of his personal influence and powerful pen, to the service of the teacher. In an article in the *Christian Examiner*, for November, 1833, written for the express purpose of commending the *Annals of Education*, and the great subject to which it was devoted, under the editorial charge of William C. Woodbridge, to the attention of the best class of minds in the community, the following views are presented as to the importance of institutions for the education of teachers, and the true nature and dignity of the office:

"We are not aware that in this country a single school for teachers is supported at the public expense. How much would be gained, if every state should send one of its most distinguished citizens to examine the modes of teaching at home and in Europe, and should then place him at the head of a seminary for the formation of teachers."

"There is no office higher than that of a teacher of youth; for there is nothing on earth so precious as the mind, soul, character of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it. Parents should do all but impoverish themselves, to induce such to become the guardians and guides of their children. To this good, all their show and luxury should be sacrificed. Here they should be lavish, whilst they straiten themselves in every thing else. They should wear the cheapest clothes, live on the plainest food, if they can in no other way secure to their families the best instruction. They should have no anxiety to accumulate property for their children, provided they can place them under influences which will awaken their faculties, inspire them with pure and high principles, and fit them to bear a manly, useful, and honorable part in the world. No language can express the cruelty or folly of that economy, which, to leave a fortune to a child, starves his intellect, impoverishes his heart."

"We know not how society can be aided more than by the formation of a body of wise and efficient educators. We know not any class which would contribute so much to the stability of the state, and to domestic happiness. Much as we respect the ministry of the gospel, we believe that it must yield in importance to the office of training the young. In truth, the ministry now accomplishes little, for want of that early intellectual and moral discipline, by which alone a community can be prepared to distinguish truth from falsehood, to comprehend the instructions of the pulpit, to receive higher and broader views of duty, and to apply general principles to the diversified details of life. A body of cultivated men, devoted, with their whole hearts, to the improvement of education, and to the most effectual training of the young, would work a fundamental revolution in society. They would leaven the community with just principles."

"We maintain that higher ability is required for the office of an educator of the young, than for that of a statesman. The highest ability is that which penetrates farthest into human nature, comprehends the mind in all its capacities, traces out the laws of thought and moral action, understands the perfection of human nature, and how it may be approached, understands the springs, motives, applications, by

which the child is to be roused to the most vigorous and harmonious action of all its faculties, understands its perils, and knows how to blend and modify the influences which outward circumstances exert on the youthful mind. The speculations of statesmen are shallow, compared with these. It is the chief function of the statesman to watch over the outward interests of a people; that of the educator to quicken its soul. The statesman must study and manage the passions and prejudices of the community; the educator must study the essential, the deepest, the loftiest principles of human nature. The statesman works with coarse instruments for coarse ends; the educator is to work by the most refined influences on that delicate, ethereal essence—the immortal soul."

"One great cause of the low estimation in which the teacher is now held, may be found in narrow views of education. The multitude think, that to educate a child, is to crowd into its mind a given amount of knowledge—to teach the mechanism of reading and writing—to load the memory with words—to prepare a boy for the routine of a trade. No wonder, then, that they think almost every body fit to teach. The true end of education, is to unfold and direct aright our whole nature. Its office is to call forth power of every kind—power of thought, affection, will, and outward action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly, and to pursue them efficiently; power to govern ourselves, and to influence others; power to gain and to spread happiness. Reading is but an instrument; education is to teach its best use. The intellect was created, not to receive passively a few words, dates, facts, but to be active for the acquisition of truth. Accordingly, education should labor to inspire a profound love of truth, and to teach the processes of investigation. A sound logic, by which we mean the science or art which instructs us in the laws of reasoning and evidence, in the true methods of inquiry, and in the sources of false judgments, is an essential part of a good education. And yet, how little is done to teach the right use of the intellect, in the common modes of training either rich or poor. As a general rule, the young are to be made, as far as possible, their own teachers—the discoverers of truth—the interpreters of nature—the framers of science. They are to be helped to help themselves. They should be taught to observe and study the world in which they live, to trace the connections of events, to rise from particular facts to general principles, and then to apply these in explaining new phenomena. Such is a rapid outline of the intellectual education, which, as far as possible, should be given to all human beings; and with this, moral education should go hand in hand. In proportion as the child gains knowledge, he should be taught how to use it well—how to turn it to the good of mankind. He should study the world as God's world, and as the sphere in which he is to form interesting connections with his fellow-creatures. A spirit of humanity should be breathed into him from all his studies. In teaching geography, the physical and moral condition, the wants, advantages, and striking peculiarities of different nations, and the relations of climate, seas, rivers, mountains, to their characters and pursuits, should be pointed out, so as to awaken an interest in man wherever he dwells. History should be constantly used to exercise the moral judgment of the young, to call forth sympathy with the fortunes of the human race, and to expose to indignation and abhorrence that selfish ambition, that passion for dominion, which has so long deluged the earth with blood and woe. And not only should the excitement of just moral feeling be proposed in every study. The science of morals should form an important part of every child's instruction. One branch of ethics should be particularly insisted on by the government. Every school, established by law, should be specially bound to teach the duties of the citizen to the state, to unfold the principles of free institutions, and to train the young to an enlightened patriotism. From these brief and imperfect views of the nature and ends of a wise education, we learn the dignity of the profession to which it is entrusted, and the importance of securing to it the best minds of the community."

"We have said that it is the office of the teacher to call into vigorous action the mind of the child. He must do more. He must strive to create a thirst, an insatiable craving for knowledge, to give animation to study and make it a pleasure, and thus to communicate an impulse which will endure when the instructions of the

the school are closed. The mark of a good teacher is, not only that he produces great effort in his pupils, but that he dismisses them from his care, conscious of having only laid the foundation of knowledge, and anxious and resolved to improve themselves. One of the sure signs of the low state of instruction among us is, that the young, on leaving school, feel as if the work of intellectual culture were done, and give up steady, vigorous effort for higher truth and wider knowledge. Our daughters at sixteen, and our sons at eighteen or twenty, have *finished* their education. The true use of a school is, to enable and dispose the pupil to learn through life; and if so, who does not see that the office of teacher requires men of enlarged and liberal minds, and of winning manners—in other words, that it requires as cultivated men as can be found in society. If to drive and to drill were the chief duties of an instructor—if to force into the mind an amount of lifeless knowledge—to make the child a machine—to create a repugnance to books, to mental labor, to the acquisition of knowledge—were the great objects of the school-room, then the teacher might be chosen on the principles which now govern the school-committees in no small part of our country. Then the man who can read, write, cypher, and whip, and will exercise his gifts at the lowest price, deserves the precedence which he now too often enjoys. But if the human being be something more than a block or a brute—if he have powers which proclaim him a child of God, and which were given for noble action and perpetual progress, then a better order of things should begin among us, and truly enlightened men should be summoned to the work of education.”

In an address delivered at the Odeon, in Boston, on the 28th of Feb., 1837, he thus advocates the establishment of an institution for the professional training of teachers:

“We need an institution for the formation of better teachers; and, until this step is taken, we can make no important progress. The most crying want in this commonwealth is the want of accomplished teachers. We boast of our schools; but our schools do comparatively little, for want of educated instructors. Without good teaching, a school is but a name. An institution for training men to train the young, would be a fountain of living waters, sending forth streams to refresh present and future ages. As yet, our legislators have denied to the poor and laboring classes this principal means of their elevation. We trust they will not always prove blind to the highest interest of the state.

We want better teachers, and more teachers, for all classes of society—for rich and poor, for children and adults. We want that the resources of the community should be directed to the procuring of better instructors, as its highest concern. One of the surest signs of the regeneration of society will be, the elevation of the art of teaching to the highest rank in the community. When a people shall learn that its greatest benefactors and most important members, are men devoted to the liberal instruction of all its classes—to the work of raising to life its buried intellect, it will have opened to itself the path of true glory. This truth is making its way. Socrates is now regarded as the greatest man in an age of great men. The name of *king* has grown dim before that of *apostle*. To teach, whether by word or action, is the highest function on earth.

Nothing is more needed, than that men of superior gifts, and of benevolent spirit, should devote themselves to the instruction of the less enlightened classes in the great end of life—in the dignity of their nature—in their rights and duties—in the history, laws, and institutions of their country—in the philosophy of their employments—in the laws, harmonies, and productions of outward nature, and, especially, in the art of bringing up children in health of body, and in vigor and purity of mind. We need a new profession or vocation, the object of which shall be to wake up the intellect in those spheres where it is now buried in habitual slumber.

We want a class of liberal-minded instructors, whose vocation it shall be, to place the views of the most enlightened minds within the reach of a more and more extensive portion of their fellow-creatures. The wealth of a community should flow out like water for the preparation and employment of such teachers—for enlisting powerful and generous minds in the work of giving impulse to their race.

Nor let it be said that men, able and disposed to carry on this work, must not be looked for in such a world as ours. Christianity, which has wrought so many miracles of beneficence—which has sent forth so many apostles and martyrs—so many Howards and Clarksons, can raise up laborers for this harvest also. Nothing is needed but a new pouring out of the spirit of Christian love—nothing but a new comprehension of the brotherhood of the human race, to call forth efforts which seem impossibilities in a self-seeking and self-indulging age."

From the outset, Dr. Channing exhibited great interest in the establishment of the Board of Education, and the permanent organization of the Normal Schools. In a letter addressed to Mr. Mann, in August, 1837, congratulating him and the commonwealth on his acceptance of the office of Secretary of the Board, he says:

"You could not find a nobler station. Government has no nobler one to give. You must allow me to labor under you according to my opportunities. If at any time I can aid you, you must let me know, and I shall be glad to converse with you always about your operations. When will the low, degrading party quarrels of the country cease, and the better minds come to think what can be done toward a substantial, generous improvement of the community? 'My ear is pained, my very soul is sick,' with the monotonous, yet furious clamors about currency, banks, &c., when the spiritual interests of the community seem hardly to be recognized as having any reality.

If we can but turn the wonderful energy of this people into a right channel, what a new heaven and earth must be realized among us! And I do not despair. Your willingness to consecrate yourself to this work, is a happy omen. You do not stand alone, or form a rare exception to the times. There must be many to be touched by the same truths which are stirring you."

A few months afterward, he attended, at Taunton, one of the series of county conventions, which Mr. Mann held, in pursuance of the plan of the Board, to attract attention to the improvement of common schools, and took part in the proceedings by submitting and advocating a resolution affirming the immediate and pressing necessity of public and legislative action in behalf of common education. We make a few extracts from a newspaper report:

"We are told that this or that man should have an extensive education; but, that another, who occupies a lower place in society, needs only a narrow one: that the governor of a state requires a thorough education, while the humble mechanic has need only to study his last and his leather. But why should not the latter, though pursuing an humble occupation, be permitted to open his eyes on the lights of knowledge? Has he not a soul of as great capacity as the former? Is he not sustaining the same relations as a parent, a citizen, a neighbor, and as a subject of God's moral government? To educate a child is, in fact, a greater work than to perform the duties of a governor? What is it? It is to take the direction of mind, to cultivate the powers of thought, and to teach the duties which we owe to God and to our neighbor. Can a parent teach his child these duties, unless he has learned them himself? Every one, no matter what is his occupation or place, needs an education, in order that he may have the proper use of his powers, and be enabled to improve them through life.

Some say, were these views of education to prevail, there would be little or no work done—manual labor would fail. But for the purpose of working effectually, one should be intelligent; he will bring the more to pass, because he labors for some known object, and is stimulated by motives which he understands and feels.

We want worthy laborers, who exalt themselves while they benefit others. The circumstances in which they are placed, are fitted to call forth their mental powers, to awaken thought, and to impress them with their responsibilities. They are

brought into intimate connection with their fellow-men, and, if qualified by education, may exert over them, even in the humble walks of life, a most salutary influence.

He said, that, on the same principle that he would educate one, he would educate all. The poor man, as to his natural capacity, does not differ from others. He is equally susceptible of improvement, and would receive as great advantages as others from a well-bestowed education.

Other views, he said, made him desire that education might be diffused among all classes. Our institutions demand this general diffusion. They are for the common mass of the people; and unless the people are educated, they both lose the benefit of these institutions and weaken their power. Liberty requires that every citizen, in order to its proper enjoyment, should have the means of elevation.

Again, all participate in the sovereignty of the country. Men, in other countries, have been fighting to be sovereigns. Here every man is one. Every citizen participates in legislating for the commonwealth, and in administering the government. Ought not every man who has such duties devolving on him, to receive as liberal a training as possible?

For the sake of union, this should be done; especially in our country, where there are no titled orders born to higher privileges than others. In other countries, the class in power have the principal means of knowledge, and, in order to keep the civil power in their hands, their object is to withhold from others the means of mental improvement. But, according to the genius of our government, education must bring all conditions and all classes together.

He said, in proportion as men are educated, they are more on an equality as to property. They communicate together—maintain a more agreeable intercourse—live in more harmony, and in greater love. Barriers are broken down; and society, by its general culture, is raised to a higher state of refinement and happiness.

He rejoiced that we had colleges liberally endowed; and he would not divert from them one stream of bounty. But he thought more of the mass than of the few; and wanted men educated for the community at large, and not for themselves alone. He rejoiced that we had academies, and that they were rising in importance; but he felt a deeper interest in the common schools. He desired the education of all the citizens, not as a politician, or as one seeking public favor; he was a candidate for no office; but he desired it as a man—a friend to his race.

He affirmed that the common schools have not kept pace with our wealth; that it is more essential to the prosperity of a school that it have a good teacher, than it is to the prosperity of a nation that it have wise and able rulers. We have, in many of our schools, teachers who do honor to the name: many, he regretted to say, were untaught and incompetent. They were not so much to blame, because they were not furnished with those means for qualifying themselves, which every other profession provides for those who would enter it. He most deeply regretted that our Legislature had not appropriated their surplus funds last winter, in establishing an institution for teachers. How much more good those large funds would have done! He hoped no more would come into their hands to be disposed of as these had been.

He could speak from experience. He was, for some time, in early life, a teacher, and he ever felt pain in remembering his deficiencies. Though he had no reason to suppose he was then behind others in the same employment, yet the remembrance of his lack of skill in discipline, and ignorance of the modes of access to the youthful mind, ever gave him deep regret. He had not, while filling the responsible station of teacher, learned how to make education a pleasure to a child.

But an institution for teachers is not all. There must be funds raised to pay them for their laborious services. How strange that the man who has the care of our children, should be thought to hold so low a place! But it must be seen and felt that his services are of vital importance, and deserve a generous recompense. In Prussia, where education has made great progress, teachers are obtained easily, and at a moderate expense, because other lucrative occupations are not open to them. In this country other occupations afford higher wages, and, therefore, that of a teacher has not risen to the honor of a profession. No good teacher can be obtained without ample compensation. Boston, though recently disgraced by its

moths, is doing much in compensating its teachers—is giving as great a salary to one of its teachers as to its mayor.

How is Massachusetts, he asked, to sustain its high character and rank? Look on the map, and you perceive how diminutive it is in size, compared with many of the other states. What is to prevent this little state from falling behind others which have greater natural advantages, and losing its influence? Nothing but cultivating the minds of its citizens—cultivating them in learning and virtue. On this foundation its eminence and greatness will stand firm."

In a discourse on self-culture, delivered in Boston, in 1838, in the course of Franklin Lectures, which were attended mainly by those who were occupied by manual labor, Dr. Channing holds the following language:

"They, whose childhood has been neglected, though they may make progress in future life, can hardly repair the loss of their first years; and I say this, that we may all be excited to save our children from this loss—that we may prepare them, to the extent of our power, for an effectual use of all the means of self-culture, which adult age may bring with it. With these views, I ask you to look with favor on the recent exertions of our Legislature, and of private citizens, in behalf of our public schools, the chief hope of our country. The Legislature has, of late, appointed a board of education, with a secretary, who is to devote his whole time to the improvement of public schools. An individual more fitted to this office than the gentleman who now fills it, (Horace Mann, Esq.,) can not, I believe, be found in our community; and if his labors shall be crowned with success, he will earn a title to the gratitude of the good people of this state, unsurpassed by that of any other living citizen. Let me also recall to your minds a munificent individual, (Edmund Dwight, Esq.,) who, by a generous donation, has encouraged the Legislature to resolve on the establishment of one or more institutions called Normal Schools, the object of which is, to prepare accomplished teachers of youth—a work, on which the progress of education depends more than on any other measure. The efficient friends of education are the true benefactors of their country, and their names deserve to be handed down to that posterity for whose highest wants they are so generously providing. * * * We need for our schools gifted men and women, worthy, by their intelligence and their moral power, to be intrusted with a nation's youth; and, to gain these, we must pay them liberally, as well as afford other proofs of the consideration in which we hold them. In the present state of the country, when so many paths of wealth and promotion are opened, superior men can not be won to an office so responsible and laborious as that of teaching, without stronger inducements than are now offered, except in some of our large cities. The office of instructor ought to rank, and be recompensed, as one of the most honorable in society; and I see not how this is to be done, at least in our day, without appropriating to it the public domain. This is the people's property, and the only part of their property which is likely to be soon devoted to the support of a high order of institutions for public education. This object, interesting to all classes of society, has peculiar claims on those whose means of improvement are restricted by narrow circumstances. The mass of the people should devote themselves to it as one man—should toil for it with one soul. Mechanics, farmers, laborers! let the country echo with your united cry, 'The public lands for education.' Send to the public council men who will plead this cause with power. No party triumphs, no trades-unions, no associations, can so contribute to elevate you as the measure now proposed. Nothing but a higher education can raise you in influence and true dignity. The resources of the public domain, wisely applied for successive generations to the culture of society and of the individual, would create a new people—would awaken through this community intellectual and moral energies, such as the record of no country display, and as would command the respect and emulation of the civilized world. In this grand object, the working-men of all parties, and in all divisions of the land, should join with an enthusiasm not to be withstood. They should separate it from all narrow and local strifes. They should not suffer it to be mixed up with the schemes of politicians. In it, they and

their children have an infinite stake. May they be true to themselves, to posterity, to their country, to freedom, to the cause of mankind."

In a letter written in 1841, in reply to a communication respecting the Normal School at Lexington, he refers to his own experience as a teacher, and to the attempt in the Legislature to break down the Normal Schools:

"I have felt, as you well know, a deep interest in their success, (Normal Schools,) though, perhaps, you do not know all the reasons of it. I began life as a teacher, and my own experience has made me feel the importance of training the teacher for his work. I was not more deficient than most young men who pass through college. Perhaps I may say, without presumption, that I was better fitted than most to take charge of a school; and yet I look back on no part of my life with so much pain as on that which I gave to school-keeping. The interval of forty years has not relieved me from the sorrow and self-reproach which the recollection of it calls forth. How little did I do for the youthful, tender minds intrusted to me! I was not only a poor teacher, but, what was worse, my inexperience in the art of wholesome discipline led to the infliction of useless and hurtful punishments. I was cruel through ignorance; and this is the main source of cruelty in schools. Force, brute force, is called in to supply the place of wisdom. I feel myself bound to make this confession as some expiation for my errors. I *know* the need of a Normal School. I speak not from speculation, but sad experience.

But, indeed, does it not stand to reason, that, where all other vocations need apprenticeship, the highest of all vocations—that of awakening, guiding, enlightening the human soul—must require serious preparation? That attempts should have been made in the Legislature to break down our Normal Schools, and almost with success, is one of the most discouraging symptoms of our times. It shows that the people will not give their thoughts to the dearest interests of society; for any serious thought would have led them to frown down such efforts in a moment. I rejoice that the friends of education are beginning to visit the Normal School at Lexington. I earnestly implore for it the blessing of Heaven."

VL INSTRUCTION IN GERMAN.

BY RUDOLF VON RAUMER.

II. THE GERMAN LANGUAGE IN THE SCHOOLS AT THE PRESENT TIME.

CHAPTER I.—KARL FERDINAND BECKER.

WE concluded our first book with a masterly passage from Jacob Grimm, upon the nature of language. On the principles there expressed, therefore, the question now comes up, what is the duty of the schools in reference to instruction in the native language? If we understand by "native language" only the New High German—for the Middle and Old High German are not strictly speaking any longer our native language—still we must inquire, Can there be and should there be a regular school study of the native language? Or must the school be left quite out of the question? For the "strictly scientific" study of German referred to by Jacob Grimm at the end of the above extract, should not be taken up, any more than any other strictly scientific pursuit, before entering the university.*

Karl Ferdinand Becker is one of the most prominent of those who have endeavored in more recent times to answer the question, what should be the management of the native language in the schools, supposing it to be considered not a result of arbitrary laws, but as an organic product of human nature. Becker was born at Liser in the electorate of Treves, in 1775, and died in 1849. He was at once a physician, a philologist and a teacher; a union of characteristics which was the cause of the profound influence which his writings produced upon the school system of Germany. In the general principles of his grammatical writings, Becker, according to his own statement, conforms to the views of Wilhelm von Humboldt. The most important of his works, the "*Organism of Language*,"† is dedicated to Wilhelm von Humboldt, and contains numerous references, by citation, &c., to the works of that profound author. We therefore ask

* Even if we abate something of the force of the terms "strictly scientific," and permit a beginning to be made in it at the gymnasium as in other scientific studies, it is still easy to see that "grammatical studies" which, Grimm says, "must be either philosophical, critical or historical," must not be taken up before the highest classes of the gymnasium. Such is the sense of the often quoted expression of Grimm in the preface to the second edition of vol. I, of the "*German Grammar*," p. xix. Grimm's views, however, on elementary grammar, are not thus interfered with at all. That study and its relations to the study of the native language, are there the principal subjects handled.

† "*Organism der Sprache*." Frankfurt on the Maine, 1827. Second revised edition, at the same place, 1841.

with astonishment how it could happen that a man who was laboring with the most honest efforts and no small talent, in what he believed to be the spirit of Wilhelm Humboldt, should become the progenitor of those extravagant perversities with which Raimund Wurst and others have tormented our schools? The reason of this surprising fact is partly a scientific defect in Becker's views, and partly, and to a greater extent, in a practical error almost inconceivably great. The scientific defect was this: that Becker had not rightly conceived the relations of language to logic. Although his clear mind and the number of his philosophical investigations of a positive character, made him frequently enough aware of the distinctions between language and logic, still his philological method never escapes from the tendency to "inquire into concealed relations between logic and language." I can not of course go in this place into a consideration of the repetitions of this error, and of the extent to which Becker pursued it. Such an undertaking would make it necessary to examine the relations of language, on one hand to the laws of logic, and on the other to the other fields of activity of the human mind. But this is one of the profoundest and most comprehensive problems of science, and whose solution could only be approached by means of a union of strictly abstract speculation and thorough positive investigation. At present it will be sufficient to indicate how Becker himself, and still more his followers, were necessarily carried by their over-valuation of the logical element in language, to a practically one-sided development of the understanding, directly opposed to the true principles of language.

There is the less necessity for going, in this place, into an illustration and refutation of Becker's theoretical system, since the practical error into which, though in other respects so acute, he fell, would have turned even the most correct views of language to the injury of the schools. The course of thought by which Becker passes from his theoretical system to its application to the schools, is as follows: "The function of language (see his '*Organism of Language*') is an organic function; that is, a thing living by means of functions which proceed from the very life of the thing itself, and also from an inward necessity; and which functions also have as their object the existence of that thing, since the thing can only exist and continue in the mode proper to it, by means of the functions. The function of language originates from the organic life of man, by an inward necessity."* From this follows the further principle laid down by

* "*Organism of Language*," 2d ed., p. 1.

Becker in the same work: "Since spoken language proceeds of itself and by necessity from the life of man as a spiritual and bodily existence, therefore it can properly be neither taught nor learned. Grammar teaches, strictly speaking, not how we ought to speak, but only how we do speak."* Becker begins with the same idea in the little work which he wrote expressly "on the method of instruction in German."† And accordingly, we are naturally curious to learn how this German language, which "can not properly be taught," can nevertheless be taught, and that according to a "Guide," a "School Grammar," and a "Complete German Grammar, in the form of a commentary on the School Grammar." But Becker explains this thus: The mother tongue can not strictly be learned by the scholar, at all; "for he understands and speaks his mother tongue before receiving any instruction."‡ But since instruction in language must be admitted to be a very important study, both in town and country, it is necessary to fix upon some purpose, as that for which it is given. This is stated by Becker to be, "That every one of the people shall learn to understand the High German language perfectly."§ But what is the meaning of the terms "to understand a language?" Becker answers, "We understand a language, when we know the true meaning of its words and of their connections."|| "More important than an understanding of the words and their combinations, is the understanding of the grammatical forms, such as the cases, conjugations, &c., which furnish the means of defining the relations of the ideas used in language. These are also far more difficult to understand; for it is not so easy to comprehend and distinguish accurately the relations of ideas, as the ideas themselves."¶ All this, and much more of the same kind, is to be studied in the "common school."** In the lowest classes, where "there can be no instruction in language, properly so called," drills in language are to be the chief means of instruction; which should at the same time be exercises in thinking. "They will be exercises in thinking, principally by making the pupils acquainted with and ready in the most important distinctions between ideas and their relations. The teacher must from the first teach his pupils how to distinguish, on one hand between the thought (conception) and the idea (representation;) between the idea of a thing and of an action; between a person and a thing; and on

* "Organism of Language," 2d ed., p. 9.

† "Über die Methode des Unterrichts in der deutschen Sprache" Frankfurt on the Maine, 1833. It claims to be "intended as an introduction to the manual for the first instruction in German grammar."

‡ "On the method of instruction in the German language," p. 1.

§ *Ib.*, p. 2.

|| *Ib.*, p. 3.

¶ "Guide (*Leitfaden*)," Frankfurt on the Maine, 1833; preface, p. viii.

** *Ib.*, p. 5.

the other hand between the ideas of space and time, practicability, possibility and necessity, cause and effect, &c., &c.* "After the pupil shall have been thus prepared in the lowest class," (of the common school, observe!) "a beginning with the actual instruction in language may be made in the middle class."† For the subsequent portions of the course thus commenced, however, I must refer the reader to the "Guide to the first instruction" itself. It is easy to see that what is here set forth as the rudiments of instruction in German, is neither more nor less than formal logic with a mixture of metaphysics. While a controversy is going on overhead as to whether logic shall be taught exclusively in the university, or shall be admitted into the highest class of the gymnasium, our children of seven years old are thus to be studying under the village schoolmaster the same things which we were heretofore made to know in the university course on logic.

It may be imagined that so monstrous an improvement found favor with a very extensive circle. A royal road was here opened at once to all classes, by which, without the wearisome study of the ancient languages, and indeed without any positive knowledge whatever, they could penetrate at once to the profundities of learning. Some, as Raimund Wurst in his "*Logic of language (Sprachdenklehre,)*" and the "*Introduction (Anleitung,)*" belonging with it, carried out Becker's views into details for the use of the elementary schools. By these, the village children were to be made to compose "variations of sentences, with qualifying clauses in the different moods, so arranged as to describe their analogies,"‡ or to "express the clauses modifying the principal one (conditional and qualifying clauses) in the interrogative form," &c., &c.§ Those who know the acuteness of Becker's investigations will lament that they can not acquit him of the blame of being the originator of such a monstrosity. He began with the right principle; that an organism could not be developed, but only investigated, by instruction. But instead of reserving with Grimm, this investigation, for a future strictly scientific method of study, he sought a new method of elementary instruction; and thus fell into a new and unnatural error.||

* "On the method, &c., p. 53.

† *Ib.*, p. 63.

‡ Wurst, "*Introduction to the use of Grammar (Anleitung zum Gebrauche der Sprachdenklehre,)*" 3d ed., Reutlingen, 1851, Vol. I., p. 194.

§ *Ib.*, p. 201.

|| Although I reject the fundamental scientific principles of Becker, (see above, p. 461.) and oppose his applications of it to the schools, still I am far from refusing to recognize the importance of his labors both for science and for the schools. I have already observed (p. 461.) that Becker finds himself in various ways driven beyond his special design to refer language back to pure logical principles. Even in reference to school instruction, there are many

CHAPTER II.—THE OFFICE OF THE SCHOOLS WITH REFERENCE TO INSTRUCTION IN THE NATIVE LANGUAGE.

We have seen how Becker was led by his definition of the innate necessity of speech, to the position that "Grammar does not instruct how we ought to speak, but only how we do speak."* It follows further; that the design of all instruction in the native language, even of elementary instruction, is, "to teach every one of the people to understand the High German language perfectly."† And by this, Becker means, not that each person shall be enabled to understand a High German book when he reads it, or oration, when he hears it, but that he shall "perfectly understand" the language itself and its relations. There is of course an immense difference between these two requirements. In the first sense, a man who never saw a school, perfectly understands his own dialect; that is, he will comprehend with entire clearness and accuracy whatever is said to him in his dialect, so far as he is capable of comprehending it. In the second sense, however, the writer of the *Iliad* did not understand a single word of his own language. But both Becker's own expressions and the views of persons recognized by himself as his disciples, prove that this perfect understanding in the second of these two senses, was what he proposed as the proper aim of elementary education. "The teacher," he says, "can develop by means of the inner intuition into actual consciousness, what is already existing within the mind of the pupil; and in the manner in which it exists there."‡ Thus the precise design of Becker's instruction in language would remain exactly the same if the High German written language were not in existence

places in his writings where the true doctrines may be observed forcing themselves into view by the side of the errors mentioned in my text. He proceeds from the principle that every one speaks his own dialect perfectly without any instruction whatever. ("On the method, &c." p. 1.) He even expresses himself in relation to the feeling for language, in such a manner as to show that, notwithstanding his grammatical and pedagogical errors, he may be considered a pupil of Wilhelm von Humboldt. "We acquire," he says, (*ibid.* p. 20 *et seq.*) "by hearing and speaking our native language constantly from childhood, and by expressing and hearing expressed in it the same relations of thoughts and ideas in the same way, a feeling for language, which enables us without our being conscious of any rules in the matter, easily to distinguish between correct and incorrect speaking." "Not being based upon a knowledge of definite laws and rules, this feeling does not tell us why an expression is faulty; but as a feeling, developed within us together with language itself, it guides us, if properly educated, more surely than any rules of language. For the native language, which is not learned like a foreign one, by rules, this feeling is of the greatest importance; and its development should receive, in our common schools especially, the utmost attention. The common people have usually a very definite and correct feeling for whatever is said in their dialect; but when those who speak the common dialect in their daily employments undertake to speak High German, they lose most of this feeling." And Becker from this concludes that it is of the utmost consequence to make use of this feeling or sense of spoken language, for the High German.

* "*Organism of Language*," 2d ed., p. 9.

† "On the method," &c., p. 2.

‡ *Ib.*, p. 16.

at all, and the whole instruction were devoted to the pupil's oral dialect already acquired by him. This dialect the pupil "understands," in our first, practical sense, without any instruction at all. The elementary school, however, according to Becker, must lead him to a perfect theoretical and abstract understanding of his dialect. That this is his meaning is shown by the fact that Becker's own words, taken strictly, assert that only the language which the pupil already knows can be the object of methodical instruction in language. However strangely this may sound, still Becker says so in express terms, in the extract already quoted. And to show that this does not misrepresent him, I will cite one of the most eminent of his disciples. "I must in advance," says F. C. Honcamp, "refer to the extremely important truth that the pupil is not prepared to receive instruction in grammar, until he understands the High German language, and in particular the language of books, just as well as that in which he has been accustomed to express himself, whether a vulgar dialect, or the High German as spoken in families; for the pupil can show forth only that which he actually possesses."* A perfect theoretical understanding,† therefore, of the language and its relations, is, according to Becker and his school, the proper object of elementary instruction. No man of liberal education needs any special arguments to show that this is an absurd requirement. Any one who has seriously labored to acquire a "perfect understanding" of any language whatever, either old or new, knows what kind of work it is; and that it can not be the business of the elementary school. "Take the first grammatical question that occurs, and endeavor to "understand it perfectly," and you are at once involved in the profoundest and most difficult questions of philology and speculation. For example: What is the German dative? Let the reader undertake to acquire a "perfect understanding" of the essence of the German dative; and unless he is destitute of all depth and acuteness whatever, he will agree with me that it is no child's question. A surprising amount of labor has been laid out in trying to find it a name which should to some extent indicate its character. The name of "dative," now given up, which was formed by the Romans on the model of the Greek *προσωσιν* *δωτική*, describes only a few individual applications of it. Instead of it was therefore adopted the name of "person-case."‡ But notwith-

* F. C. Honcamp, "*Thoughts on instruction in grammar (Gedanken über der Unterricht in der Sprachlehre.)*" Soest, 1845, p. 37.

† In subsequent chapters the question of the different modes in which a language may be said to be understood, will be considered.

‡ "*Personenkasus, Personenfall.*" Becker, '*Organism,*' &c., Frankfurt, 1827, p. 221; and his "*Complete German Grammar,*" 2d ed., 2 vols., Frankfurt, 1843, pp. 165, 225.

standing the correct idea which was contained in this view of the case, it was soon found necessary to except, by the aid of the most laborious learning in comparative philology, all those cases where the dative only filled the place of other obsolete cases; and even then the object was only attained by the use of great acuteness, and only imperfectly at that.

In despair at finding a satisfactory name, some have had recourse to mere numbers, and called the dative the "third case." Others still have called it, briefly, the "to-whom case;"* on the ground that they intend the name to really signify a dative, and accordingly declaring that the dative is—the dative. Practically this mode of giving the information is far from being a bad one. But the declaration that this case is that which answers the question "to whom?" is far enough from a "perfect understanding." A result similar to that indicated in this simple example follows, wherever the disciples of Becker seriously set about producing a perfect understanding of actual forms of speech in elementary classes. Even the most able of them endeavor, and even in stating their general views, to keep a retreat open; for while on one hand they demand that Becker's "perfect understanding" of language should be afforded in the common schools, on the other hand they sometimes propose a distinction between understanding and comprehending (*Verstehen* and *Begreifen*), and sometimes say that they do not mean that elementary pupils should be brought to a conscious apprehension of the "whole" system of grammar. With our opinions, we are naturally inclined to approve of these modifications; although we consider that they ought to lead directly to the admission that it is absolutely out of the question for a perfect understanding of our language and its relations to be taught in the elementary part of instruction.

If now, we conclude that this "perfect understanding" of the language is an object not attainable by the ordinary school instruction in German, the question then arises, whether, with Grimm, we shall banish elementary instruction in the mother tongue entirely from the schools. Shall we no longer "include the native language of the country among the subjects of school instruction?" Are we ready to declare plainly, like Grimm, that "there is no such thing as a grammar of the native language for school and home?" An impartial

* Becker adopted the name of "person-case," even in his "Guide," (3d ed., Frankfurt, 1836, p. 27.) But even strict adherents of his differ from him in this particular, declaring for the unassailable, though, indeed, tautological term "to-whom case;" as for instance, Wurst in his "Logic of Grammar," 3d ed., Reutlingen, 1839, p. 141. I do not, as will of course be understood, express any opinion whether a satisfactory name has been discovered for this case; I only desire to show how great and acute are the efforts which have been made to express intelligibly the essence of the dative case.

view of the real wants of the school and of life will lead to an opposite conclusion. And if we appeal to history, we shall find, that exactly these requirements of school and home were the influences which for more than three hundred years have been calling into existence the almost numberless multitude of German grammars. It is true that Grimm rejects all these grammars; and declines to be considered as having any thing in common with them. But has he succeeded in curing the evil which he alleges? The annual booksellers' catalogues will answer that question. So far from diminishing, the number of German school grammars, since Grimm's decree of condemnation, it has every year increased. And what is the strongest circumstance of all, there has been added to the number of different classes of German school grammars, a respectable number of school and elementary grammars, whose authors declare that they adhere to the views of Grimm. This phenomenon reminds us of the scene in Shakspeare's "Julius Cæsar," where Brutus, after the murder of Cæsar, appeals to his fellow-citizens in behalf of republican freedom with so much power and success, that in their enthusiasm they cry out "Let *him* be Cæsar!"

Our historical investigation, however, will not only lead us into this labyrinth of contradictions, but will put into our hands the clew to a safe escape from it. These apparent contradictions will present no difficulty to any one who has attentively followed the historical development of our first book. But what is the reason why it is necessary to include the native language within the scope of our school instruction? For on this subject, it is not safe to expose ourselves to deception. However much we contract the limits of the study of German at school, there will always remain something or other which is only to be known by those who have learned it. Such, for instance, is correct spelling. But why is not this imbibed with the mother's milk? Why can we not trust for this to the creative instinct for language, as implicitly as we do to the nature of every child for its learning to talk? The answer is this: Because for more than a thousand years we have not only been speaking what we call our mother tongue, but also writing it. In this way there has arisen a universal written language, holding a position superior to any of the spoken dialects prevailing in separate localities of Germany; which is equally current everywhere, but is nowhere spoken by the common people.* The beginning of a written literature† designates the point

* On the method by which a written language is developed from and over popular oral dialects, see my work "The influence of Christianity on the Old High German (*Die Einwirkung des Christenthums auf die Althochdeutsche Sprache.*)" Stuttgart, 1945; pp. 12-22.

† I venture to use the expression "written literature," in distinction from unwritten poetry,

where the individual assumes or may assume a different relation to his mother tongue from his previous one. Before the period of written notation of the language, the individual learns his language only from the persons about him; from his parent and companions; the language passes from their mouths to his ear. With the rise of a written literature, there appears a new instrumentality both for the acquisition and the development of the native language. He who obtains access to this source of information, brings himself into contact with authorities respecting his language, whose writers are separated from him by hundreds of miles, and hundreds of years. The influence of these written works begins to cause a distinction between the language of the reader, and that of those about him, who do not read; and when he himself begins to write, he will commonly find it necessary to follow the rules of what he has read. Thus the written language will elevate itself more and more from the local popular dialect. But as speaking continues to be practiced as well as reading, and the oral transmission of the language from one generation to another continues to exert its proper influence, the oral dialects in this manner maintain their separate existence and their natural course of development. And as no man—or at least none of the ablest men—learns exclusively by reading and out of books, and as every man, even the most cultivated, talks for some years before he reads, thus the language of those who write flows from two sources; from what is read on one hand, and from the spoken language on the other. The influence of these two sources can be distinguished, even almost to the point of the entire disappearance of one of them. But they are both operative in every living written language. If now, as with us in Germany, there is a well defined written language, that language reacts again upon the spoken one; and then there grows up, even for oral purposes, a language which is distinct from the oral dialects, and which develops into the most various gradations and provincial forms, from the fusion together of the dialects with the written language.

From what has now been said, can be deduced the proper duty of the schools with respect to instruction in German. The scientific investigation of the language itself does not belong to the beginning, but to the final portion of literary culture. Its proper place is at the university, and the place for the studies preparatory to it, the upper classes of the institutions which immediately precede the university. The general duty of the course of instruction in schools, however, is,

* &c. ; for though the term "literature" does not in etymological strictness apply to unwritten intellectual utterances, still, our histories of literature have habituated us to such a use of it.

to deal with the High German written language and its literature. Thus, also, we shall find the means of fixing the limits of instruction in German in different schools; namely, by deciding to what extent those classes of the community who are taught in them, ought to acquaint themselves with the High German language and literature.* For it is not the oral dialect which the child learns at home without any instruction, which is the subject of his school instruction, but his introduction to the understanding and use of the written language.

If it is here objected, that we are thus returning to a position which has already been held by previous teachers of German in schools, we reply as follows: So far as this charge is true, we have no objection to the fact. We are, rather, inclined to believe that, practically speaking, a method which amongst the most various modifications has maintained itself for more than three hundred years,† in spite of all the misunderstandings and perversions of different persons, must contain some grains of truth in it. For the purpose of finding these grains of good corn amongst the heap of chaff, we find nothing so useful as the great discoveries which have attended the historical progress of German grammar. And while we do not exert ourselves to avoid being ranked along with the ancient teachers on the right side of any question, it is at the same time evident enough from what has thus far been said, that on any other question we are sufficiently their opposite. Language was to them something rude and barbarous by nature, which they reduced for the first time into something like order by their schoolmaster's rules. Accordingly, they gave all their respect to this work of theirs, and looked with contempt upon the "imperfect and unregulated" language of the common people, as has been so exceedingly well described by Jacob Grimm. Consistently with these opinions, they naturally desired to subject the child to their rules instantly upon its entrance into the world, and thus by one stroke to drive out the vicious and undisciplined dialects. What we propose is precisely the opposite of this mode of proceeding. We would consider "the wonderful provision of nature; which gives us speech along with our mother's milk, and introduces us to the possession of it within the home of our parents," as the great pattern for the mode of teaching the written language in the schools. Far from wishing to intrude the conscious methods of the schoolmaster upon the domestic hearth, we would rather endeavor to adopt in the acquirement of the written language, as nearly the

* That is, so far as reading is concerned.

† See Book I, above.

quiet unconscious mode of nature, as possible. But where circumstances, or the necessary imperfection of all human efforts, prevent the full attainment of this object, there we would at least endeavor to interfere as little as possible with the operation of the living and life-giving instinct of language.

From this view, which is based on one hand on the history of the German language and on the other on the history of German grammar, may be deduced the statement of the proper position of German grammar in the schools. The treatment of the German language as an object of scientific investigation belongs to the upper grades of learned education. If we take the word "scientific" in the strict sense, this mode of treatment should be commenced only at the university. The immediate preparation for it, like that for the other general departments of learning, should be made at the gymnasium. The extent to which other high grade educational institutions should aid in this scientific study of German, depends upon the views entertained of the proper relation of these institutions to purely theoretical science. In all previous grades of study, however, the purpose of grammatical instruction is a merely practical one, viz., the acquisition and practice of the German written language. This however does not imply that in those lower grades, this instruction in grammar can dispense with the theory as its basis. All grammar, even the most elementary, is the practice of speaking, as opposed to its theory; although even in its lower grades, it is necessary to remember that all the time the theory is being subservient to the practice; the knowledge of the subject to the practical wielding of it. And that very exercise of the understanding and of the other intellectual powers which is most proper for the pupil during this period, will be more successful in proportion as it is not made a subject of investigation for its own sake.

CHAPTER III.—GERMAN IN THE COMMON SCHOOL.

By common schools, we mean all the elementary schools in which no foreign language is taught, whether in city or country. Farmers and working people receive their education in these schools; that is, the classes who gain their living principally by bodily labor. For the present purpose, the term "farmers" will be used to designate the whole country population who are employed in laboring to cultivate the ground; and "operatives," to designate all those who procure their living in the workshop or in the manufactory. That portion of the industrial population which receives a further share of education in the higher burgher schools and similar institutions beyond the

sphere of the common schools is not included in this enumeration; as the institutions alluded to are designed for the precise purpose of supplying their necessities. But among the common schools themselves, which we are proposing to discuss, there are various gradations, which are well entitled to attention. As the two chief varieties, or, if the term be preferred, extremes, may be taken the elementary schools of one class and the fully developed city common schools. There are of course more or less intermediate varieties between these; and the city common schools, on the other hand, sometimes interfere with the department of the higher burgher schools, which is at present not within our scope.

The mode of dealing with German in the common schools depends entirely upon the answer to this question: To what extent and in what manner shall the masses of the farmers and operatives be made acquainted with the High German written language? * If the answer to this question had been made quite clear, it is scarcely conceivable that men not otherwise deficient either in goodness or in understanding, † should have come to the most repulsive views on the subject of instruction in German in the common schools. We find it required that there shall be given in elementary schools a course of instruction in German which "shall place with certainty before the eyes of the pupil the whole course of his own thinking and judging, and its laws; and which shall be for him a continued practice, in the discovery and consideration of the relations according to which the mind distinguishes ideas, and in the laws according to which it connects them with each other in thinking and judging." ‡ Raimund Wurst declares himself unsatisfied even with this; but requires besides, as a special subject of instruction, "elementary exercises in thought and style, for the purpose of introducing the pupil to the ascertaining of the thought-contents of their written matter." § This means, that it was to be the task of farmers and operatives to think about their thinking, and write down sentences, the thought-materials of which they were to provide by artificial means. Our own opinion, on the contrary, is, that the best means of providing for the good of those classes would be, to spare them any such miserable

* See the preceding page.

† These words seem to have escaped the notice of a critic of the first edition. I am far from denying to the late Herr Wurst, good qualities of mind and character; for he certainly possessed them. But the very narrow character of his culture incapacitated him from a profound insight into the nature of language, or into speculative methods.

‡ Wurst, "*Theoretical and Practical Hand-book for elementary exercises in Thought and Style (Theoretisch-praktisches Handbuch zu elementariachen Denk-und Styl-übungen.)*" 2d ed., Reutlingen, 1851, p. 14. And there is a reference to Becker, "On the Method," &c., pp. 6-9.

§ *Ibid.*

crumbs from rich men's tables, and instead, to take good care that they can read such High German books as are adapted to them; and can execute such writing as their ordinary avocations will require of them. Reading and writing, the ancient elementary studies of the common school, are so still; and all instruction in the German language which is directed to other objects, is injurious to the common schools.

Reading, writing, and the hearing of talking, are the means by which the people at large, without knowing it, master the first elements of the High German written language. Reading is learned and practiced by the standard of that language; and whether the method is syllabic or phonic, it obliges the child to adopt the forms of the written language with both mouth and ear. We can not in this place enter further into the discussion of the various methods of instruction in reading and writing.* I should be the less inclined to venture upon any unconditional decision upon the merits of these systems, because the most intelligent and experienced teachers do not succeed in coming to an agreement on the subject. What I shall hereafter say upon the practical acquirement of the High German written language, is to be considered as applicable, with some subordinate variances, to any good method of teaching reading and writing. I will make an observation only on a single point, which is of immediate importance to a really natural method in acquiring the High German written language. We are assured by many experienced and able teachers that what is called the *Lautir* or phonic method, is much more rapid than the literal and syllabic one. If this is true, it is only necessary, in employing it, to guard against making requisitions not adapted to the physiological nature of the sounds; and still more, not to lead the pupils into repulsive affectations of elegance by pedantic habits of holding the mouth, by teaching them to give undue prominence to any particular sounds, a fault of most foolish appearance and in the very worst taste, or by teaching them constrained habits of self-observation, which destroy all naturalness of demeanor. Perhaps the best method of avoiding all such difficulties is, to begin by teaching the children their A B C; and then teaching them to distinguish in the names† of the letters, (which may be considered the simplest combinations of sounds,) the proper sound of each.

Now, how shall reading be learned, and practiced? It has been

* On these various methods, see Th. Hegener, "On instruction in the written language (*Über den Unterricht in der Schriftsprache*)," Arnberg, 1843; p. 3, &c.

† The simple Roman names (*rou, we, ypsilon* and *zet*, are not among them) are the more suited for this purpose, because they distinguish well the liquids and aspirates from the mutes; the vowel standing before the alphabetic letter in the former, and after it in the latter. See on the determination of the sounds, my work "*The Aspirate and the location of sounds (Die Aspiration und die Lautverschiebung)*," Leipzig, 1837, p. 15, *et seq.*, and p. 96, *et seq.*

argued that whatever is learned with so much labor, and repeated so often, as the first lessons in reading, is impressed so deeply upon the memory, that only the very best materials should be used for the purpose; and therefore that children should learn to read in the Bible. But to this it is correctly answered, that the mechanical labor of the early instruction in reading makes the matter read, disagreeable; so that it would be a desecration of the Bible to use it for that purpose; and reading should therefore be learned and practiced in a special reading-book for the purpose. But here the question meets us again: shall the best matter be subjected to the repulsive effects of the laborious efforts of learning to read; or shall the best matter be avoided, and shall the reading books for the common schools be filled with worthless material? I believe that a proper division of the question would furnish an answer. The reading book should be entirely distinct from the elementary primer. The primer will naturally be variously arranged, according to whichever method of instruction in reading and writing it follows. But there will probably be a progression similar to the course of nature, from reading single words, as soon as possible to reading whole sentences. The mode in which these sentences may be made to include the most important facts of grammar, will be discussed further on. But in any event, their contents ought not to be entirely empty and worthless. These single sentences may be interspersed with little connected stories and poems, the deciphering of which will early teach the child the true purpose and advantage of being able to read. Such little pieces ought of course not to be without sense and meaning, but neither ought they to be the best matter which can be laid before the people. A certain medium quality both in prose and verse will be found most serviceable. For it must be remembered that it is always possible that the matter thus learned may be rendered unpleasant to the child for its whole life. The two dangers between which it is necessary to steer in selecting, are, excessive maturity and childishness. The older books are more apt to err in the former direction, the later ones in the latter. A number of simple Bible texts, such especially as are found in the Proverbs of Solomon, may be added as a special chapter at the end of the primer. From this chapter, the child, now already somewhat advanced, may learn what is the highest purpose of reading. There are various reasons for not intermingling Bible texts with the previous part of the primer.

The reading book should be entirely distinct from the primer, even externally, in print and size. When the child has learned and prac-

ticed from the primer the elements of reading, he proceeds to the application of what he has learned. In the previous case, the reading was the chief object; now, it is the matter read. Reading is applied to two uses; a religious and a secular. Its religious use of course is intrinsically entitled to be valued most by all; and it is besides this, rendered most important among the farming and operative population, where in a healthy state, by its preponderance in extent. In the Protestant countries of Germany, the Bible, hymn-book and catechism are peculiarly the reading-books of those classes. And as to the Roman Catholic half of Germany, there also the conviction is constantly more and more forcing itself upon the ablest men, that the increase of the ability to read renders it more necessary to put into the hands of the people some religious book which shall be their true companion during their whole life. If a Protestant may venture an opinion on this side of the subject, it is to be recommended that such a Roman Catholic popular book should consist mostly of matter taken from the Bible. And it would probably moreover be a benefit to the book, if it should give the biblical histories and teachings which are appropriate for the purpose, as far as possible in the very words of the Bible; and still further, if this should be done, wherever no dogmatic point is involved, in the strong sound German of Luther; the great reformer, of course, not being cited by name. Indeed, the Munich College of Jesuits in 1595, published the German grammar of Johannes Clajus, "collected from Luther's Bible."*

A religious use of reading is also made, as soon as the primer is gone through with, in the usual religious instruction, whether given by the pastor himself, or by the school teacher under his oversight. Besides these religious uses, a secular use of the power of reading is also made by the common people; and this requirement, so far as the school is concerned, should be met by the reading-book. Views on the requisites of such a reading-book will be found the more diverse, for the reason that it has frequently not been clearly perceived that such a book can not at the same time supply the needs of the religious side of popular instruction. Not that we recommend a non-religious or irreligious reading-book. Its relations to religion, and even to that particular Christian confession for whose schools the reading-book is intended, should by no means be equivocal or hidden. But still, the compiler of such a book should always clearly recollect that the people will draw their religious nutriment, not from the reading-book, but from their Bible and hymn-book.

Aside however from the question of the proportion of religious

* See above, p. 415.

matter, views differ very widely as to the contents of a reading-book for common schools. While some consider beauty the most important object, and would endeavor mainly to awaken and maintain poetical feeling among the people, others prefer a body of such practical knowledge as would be the means of gain in subsequent life. Although these are very divergent tendencies, still their abler advocates agree in the principle that the contents of the reading-book should possess a permanent value for after life. If we consider that we are speaking of the common schools, in which the pupils are to acquire their whole stock of knowledge for subsequent life, we shall scarcely be inclined to deny to the prose of valuable knowledge its place by the side of poetry. Even farming people and operatives, also, should carry from the schools some little acquaintance, if only on the most indispensable points, with nature and history; and as the means of persons of this class will not commonly allow them to purchase libraries for themselves, the more indispensable portion of this matter should be given in the reading-book. I would here however express myself in favor of a doctrine which has had many and distinguished opponents. It is my unconditional belief that the properly instructive part—in speaking of a work of a higher grade I should say the scientific part—of the reading-book should be entirely separated from the poetical part, and that for general information.* Where practicable, there should be two separate books.† The argument which has been put forward for mixing the two kinds of material does not hold, that “The life of children is employment and relaxation;”‡ for life requires not intermixture, but separation. Different objects require different management. A large part of the instructive portion of the reading-book must be dry and brief, going more into detail at intervals only, by suitable extracts from distinguished authors in natural science, history, &c. The value of this portion will depend on its selection of facts. In every thing relating to natural history and geography, the best results must be obtained from actual inspection and additional expositions; for the brief noti-

* Similar opinions have been expressed by F. C. Honcamp in his “*Thoughts on Instruction in Grammar (Gedanken über den Unterricht in der Sprachlehre.)*” Boest, 1845, p. 47 et seq.

† The difference in price here would deter no one who knows how cheaply the large editions of such books are furnished. In the present instance the only additional expense would be that of one binding, amounting only to a few kreutzers; and even this might be saved to the poor, by binding the two parts in one, as the sizes might be the same.

‡ “*Reading-book for the evangelical common schools of Württemberg (Lesebuch für die evangelischen Volksschulen Württembergs.)*” first course. p. vii. The experienced compilers of this reading-book have happened upon the page just preceding this, to use the expressions “In selecting among the writings of several authors of equal value on the same subject, especially poetical,” &c.

ces in the reading-book can not serve except as heads or memorandums of what is seen. In the historical part, however, room should be given in the reading-book only for a vivid and characteristic account of the most celebrated achievements of the German people and princes.* For this purpose, those periods of history will be found especially difficult, during which Germany has been internally divided. Many such matters should not be referred to at all in a popular reading-book, and others only briefly. Many of them, however, require a more detailed account; both because the narratives of such contests form some of the most important parts of German history, and because some of our greatest men have been at the head of the contending parties. In doing this work, the impossibility will soon be seen of setting forth at once and similarly for all German countries, the great destinies of our nation. But ought this to be an unattainable object; that the reading-books of each nation should be content to set forth its own achievements as great and glorious, and at the same time to allow its adversaries their due share of praise, either expressly or at least by silence? Should it be impossible for the Austrians to acknowledge the great qualities of Frederic II? And would not that great genius, the conqueror and defender of Silesia, be elevated in the eyes of the Prussian youth, if full justice should be done to the Empress Maria Theresa and her brave generals?

If the department devoted to useful knowledge be thus definitely laid off, the other department of the reading-book can be much more easily kept from interfering with it. With regard to the contents of this second part, correct views have prevailed since the principle was recognized that only matter of the most excellent quality should be admitted into it; and that this should be selected by some of our great authors, and chosen from the treasures which our nation has possessed from time immemorial. But those limits should be carefully observed in this selection, which have been fixed, and should be fixed, to the field of acquirement in the common school. The separation which we have insisted on of the strictly instructive class of matter, would preserve this portion from any harmful attempt after an imaginary completeness, such as has frequently occasioned the adoption of pieces only moderately useful, or quite improper. There is one additional suggestion which I would make to those professionally acquainted with the subject; namely, whether it would not be

* It should be observed that here only the secular reading-book is spoken of. The most important part of the historical instruction of the common people, that is, biblical history, belongs to their Bible reading and religious instruction. See the two preceding pages.

useful to set apart again from this portion, all the songs, into a section by themselves. This would give the common people, besides their principal religious manuals, the Bible, the hymn-book and the catechism, three little books for secular instruction; a text-book, a reading-book, and a song-book. While the religious ones are beyond all comparison the most important for building up the immovable foundations of all popular education, still, the secular ones, if well compiled, would not be without their use.

The second connecting link between the people and the written language, is writing. On this subject, we propose to discuss by itself the influence of writing upon the mastery which is acquired of the written language, without at the same time passing any judgment on the question of the association together of writing and reading in instruction. The practical exemplification of the principles which we shall lay down will of course vary with the different methods of instruction pursued; but the final results would be extremely similar, if not quite alike. We shall first inquire in what manner writing and the intercourse between teacher and pupil connected with it, affects the pupil's acquirement of the High German written dialect, without any reference to the study of grammar. It is after this that we shall examine the question of the position of grammar in the common school. We shall not at that time decide when and how the actual study of grammar should be commenced. We may, however, here say, that it is a chiefly unconscious acquisition of the written language which gives their distinctive character to the simplest and lowest class of elementary schools; and it is accordingly here that our inquiry should commence. The first question is this: What occasions have the agricultural and operative population, in their ordinary occupations, for writing? "None at all," is the answer of our unconditional panegyrists of the past. But the question is not so easily answered. The employer who can not keep his own accounts is in danger of being ridiculed, and perhaps fooled and cheated by his apprentices, or his own children in the school. The farmer who notes down his rent-day in the calendar is better off than one who has to trust to his memory for it. Any parish officer, no matter how excellent the organization of the official system, must sometimes find himself under the necessity of writing. And consider how many persons travel abroad of late years; how many families are scattered apart, often with broad lands and oceans between their members. And no one can fail to perceive how great a pleasure it must be to receive a few pages, even if not remarkably well written, from a son or daughter, for instance in America. These considerations alone

ought to dispose of the assertion that instruction in writing is useless to the mass of the people.

It is however a further question, whether the masses of the people, who commonly receive their only general instruction in the elementary school, can be and should be made able to write the correct German of books. The objections which have been made to such an undertaking are by no means insignificant; and it must also be admitted that if the regularly correct writing of the German of books is claimed to be a result practically attainable in the elementary schools, then the efforts hitherto made to attain it have been fruitless. For it can not be denied that now, as heretofore, the farming and operative population introduce their "oral dialectic faults" into their writing; and that no labor has availed to prevent it. For these reasons the proposal has been made to exclude entirely the writing of the High German written language from the common schools, and instead of it, in each portion of Germany, to instruct in the writing of the oral dialect prevailing there. But each teacher, in order to know exactly what to teach, would, on this plan, first have to make himself master of the local dialect of his particular nationality. If this proposition should be put in practice, one of two things would result: either the undertaking would very soon fail as impossible, or in the course of time we should have, instead of one High German written language, a dozen new literary dialects. And all these new written languages would, each within its own province, find themselves in the same sort of opposition to the spoken dialect of single villages and towns, which exists with the High German written language. Let us therefore conform to the natural progress of German History; and allow to the High German written language the honor of being, within the boundaries of Germany, the only form of German taught in the schools and used in writing.

It is however a quite correct doctrine, that instruction in the common schools must begin with the local spoken dialect. This is the proper mother tongue of the pupil; he grew up with it; it was the original vehicle of his thoughts and feelings.* The duty of the common school is, therefore, to conduct the scholar from his own dialect to the written language, so far as he is to learn the latter. This object is to be accomplished, as the whole aim and character of the common schools indicates, as far as possible by means of actual practice. The popular dialect which the pupil brings with him from his own home, will come into opposition to the reading of books in writ-

* Compare Th. Hegener, in Diesterweg's "*Rheinish Gazette (Rheinischen Blättern)*," new series, vol. 37, pp. 5-27.

ten German, the singing of written German hymns, and the hearing of sermons in more or less pure written German. In numberless cases the religious instructor will find himself obliged, for the sake of the most necessary explanations, to descend to the employment of the oral dialect of his pupil. The very same matters will be also met with by the pupil in print, in written German, without having there any reference to instruction in language; and then there will arise an interchange of dealing with oral dialect and written German, which without any express instruction in language, will communicate to the pupil a tolerable understanding of the written German. Again, when the pupil himself, say during his religious instruction, has occasion to speak, he will at first use exclusively his own oral dialect. He will, however, by little and little mingle more and more of the written language with his dialect, and this all the more because the texts and hymns which he must repeat, and the printed biblical narratives which he must read, are in written German. The language used by a person about to be confirmed, during the time of instruction, will quite involuntarily differ from that which he uses to his companions in the street, although very often the differences could only be detected by one thoroughly acquainted with the popular dialect. Thus the pupil gradually learns something of written German, in a manner much more like that in which he learned his native dialect, than like that in which we learn Latin or Greek in the schools. At the same time, the learning and practice of writing goes on parallel with that of reading. The pupil writes down the words which the teacher has written for him on the blackboard; by degrees comes to copy whole sentences written in the same way; and perhaps is allowed to copy from his printed books into a blank-book kept for the purpose, the texts and verses of hymns which he learns during his instruction in religion. In this way also, he obtains some further familiarity with the written German idiom, principally for the purpose of writing. Should he however now, without preparatory instruction, endeavor to write down some thoughts of his own, he will be at a stand; he will commonly not know how to set about it. He needs some preparation for such a task; not for the purpose of "ascertaining its thought-contents," but to learn how words thought or spoken are put into written letters, and how thoughts are arranged which are to be put on paper. The easiest transition in this direction from mere copying, is by the process of dictation and correction of what is dictated. It will of course be understood that for this purpose, it is not necessary to wait for the complete mastery of the exercises above mentioned. Dictation should rather begin at an early

period to go on parallel with copying. As soon as they begin to write down what is dictated to them, the children will show their tendency to make use of the peculiarities of their dialect; and this will be still more strongly the case, if they are now and then made to write down something of their own wording, such as some little story which has before been told them. In such a composition, besides errors from ignorance and carelessness, the words will in numberless cases be written not as the books have them printed, but as the pupil speaks them. Still, it will be found that the pupil, without any special instructions on that point, will usually write, not his own street dialect alone, but the sort of mixture of oral and written German, which he has been accustomed to use in the school. It is to this intermediate instruction that, in the common schools, instruction in orthography should be adjoined. This should chiefly strive to assimilate as much as possible the language as written by the pupil, to that which he reads in books. It is not however such a strictly regulated conformity of what farming and operative people write to the German books, which is the most important object of the lowest and most elementary common schools, but rather, the greatest possible facility in writing; so that the knowledge of that noble art may not subsequently be wholly forgotten at the plough or the anvil. And as one means of promoting this practical purpose, the children should be practiced, towards the close of their school attendance, even in these most elementary schools, in writing the commonest forms of receipts and similar documents, which might perhaps be best done after a book of lithographed copies.

Thus far, we have considered the influence of writing on the acquirement of the written language, without any distinct study of grammar. It is not however without grammar; for the simplest elements of reading and writing are a part of grammar; and the study of orthography, no matter how simply and practically arranged, leads at once into the most of grammar. This statement must however be defended against opponents from two entirely opposite directions. The first class are those who believe that they have succeeded in banishing grammar entirely from the school, if only they have prevailed to have no special hour set apart for that study. And the others are those who would exclude those important elementary exercises from any thing so dignified as grammar. But both these classes should remember, that these very elements, no matter how simple, constitute the original conception of grammar. Whence does grammar derive its name if not from *grammata*, i. e. letters?*

* See, as to the precise relation of grammar to reading and writing, Xenophon's "*Memorabilia*," iv., 2, 20.

We have however remaining to be considered, the important question, What is the right place of the study of grammar, proper, in the common schools? In considering this question, we shall include the whole range of common schools (*Volkschule*), as already defined above. Our consideration of the subject itself will therefore show best what is to apply to separate species of common schools; what relates to the most elementary country schools, and what to the more advanced common schools of the towns. To draw a sharply defined line in advance between the different classes of schools seems the less proper, on account of the great number of intermediate grades between the country school of one class and the developed city school. We may however here repeat, that what we are now about to say does not apply to the higher burgher schools.

In discussing the study of grammar in the common schools, the only question proposed is commonly this; How much can be done; how far can the pupil be carried in the knowledge of grammar? This takes it for granted that the proper and highest object of popular education in grammar is, to instill the greatest possible quantity of it. But the reasons of such a proceeding as this are just as wrong as the selection of such an object. Notwithstanding all the assurances to the contrary which have become common since the appearance of Becker's grammatical writings, the belief still prevails that the mother tongue of the children as they bring it to the school, is worthless or at least a matter of entire indifference, but that grammatical knowledge is something valuable. The majority of those teachers who thus believe—often very well-intentioned persons—have no conception of the fact that a wrong method of studying grammar may corrupt and destroy that most excellent possession of the common people, their own free, simple, natural language. And it is still more to be lamented, that frequently even men who have an acute and correct perception of the needs of the common people, have been carried away by the prevailing current towards an object of whose undesirableness a more careful examination must convince them.

In order to obtain a correct idea of what is to be given and received by the study of the German language, we must begin by considering the language as the people acquire it without any direct study of it. This language is to be found in the German oral dialects. To consider these as corruptions of the written German language, is an error long since disproved by science. They rather set forth to us the unconscious natural progression of the language. All persons practically acquainted with the peculiarities of the dialects, are wise

enough to praise them although they may concede to the written language the superiority over them all. The school study of the native language is an important continuation of this natural implantation and development of it. We have already seen that such a study has become, in consequence of the rise of the written language, indispensably necessary;* and I am far from undervaluing the great advantages of the cultivation of the written language. But we should not conceal from ourselves the fact that the spread of the written language, especially through the medium of the schools, constantly gains ground upon the popular dialects. Some of these have already substantially perished.† Others are daily losing their peculiarities. Even those which differ most from the written language, are already beginning here and there to make approaches towards it.‡ No forcible stop can be or ought to be put to this career of conquest by the written language; for since it exists, and is much richer and fuller than the dialects, its gradual modification of them and victory (at least in part) over them, seems a natural process. It is however our duty not to permit this unavoidable contest between the written language and the dialects, to degenerate into a mere violent war of extermination. We can not use any forcible means of maintaining the dialects; but at the same time, we should not forcibly attack them, and we should permit their existence in the schools, as long and as far as they are really entitled to it. It is true that in the schools, only the written language should be taught; but this should be done so as cautiously to lead the pupil from his native dialect onward to the written language. If this can be accomplished, we may hope that the written language, so far as it can and ought to do so, will become a natural inheritance of the common people. But if in the operation we transgress the limits fixed by nature, we shall rob the people of the natural hereditary language in which they express themselves with freedom and accuracy, and shall force upon them instead a tongue strange and repulsive to them.§

* See above, Book II, chap. 2.

† See Firmenich, "*Voices of the German People (Germaniens Völkerstimmen,)*" vol. 1, preface, p. 1.

‡ Much additional information on all these points may be found in Frommann's very excellent periodical, "*The German Dialects (Die Deutschen Mundarten,)*" Nuremberg, (Ebnor, bookseller.)

§ On a previous occasion I have quoted from K. F. Becker's works, extracts containing correct views on this point. I must not omit in this place to name some of his followers who have ably developed this side of his views. Above all I must name F. C. Honcamp, whose "*Complete introduction to elementary exercises in language and to elementary instruction in grammar (Vollständige Anleitung zu elementarischen Sprachübungen und zum Elementarunterricht in der Sprachlehre,)*" 2d ed., Soest, 1848, and his "*Thoughts on instruction in grammar (Gedanken über den Unterricht in der Sprachlehre,)*" Soest, 1845, contain

It has been shown in a previous chapter, that the office of our lower schools is, not to teach a theoretical knowledge of language and its laws, but a practical acquaintance with the written language and its forms. The fact that we do not exclude the employment of a correct theory for attaining this practical purpose, may suggest, on a superficial view, that there is no substantial distinction. The distinction is however in fact a very substantial one. In the first place, the practical basis thus laid down for the application of theory, affords a definite limit which is entirely wanting if we assume as the object of the common schools, a complete theoretical knowledge of language. The more superficial of Becker's followers do not observe this fact, because they believe that the dry and scanty wisdom which they deal out to the pupils, includes the complete understanding of language. It however gives much trouble to the abler and profounder of them. On one hand they perceive clearly that a complete understanding of language can only be attained by a really scientific mode of procedure; and on the other hand their sound practical judgment tells them that such a scientific method has no place in the common school. As usual in such cases, they accordingly seek a mode of evading the difficulty.* In the second place, again, our practical rule points out the right road for us to follow, and preserves us from the incredible perversions of the natural order of instruction, which we find in Becker. Thus, according to Becker, as we have seen, the pupils are to master the whole of the High German written language, before the beginning of their instruction in grammar; whereas according to us, the mastery of that language is exactly the proposed object of that instruction.

If any one is disposed to think this object too insignificant, and unworthy the dignity of the common schools, let him consider the fol-

many correct and valuable observations. Honcamp has since published a special "*Manuel and practice-book for instruction in language in the Low German country schools (Lehr- und Übungsbuch für den Sprachunterricht in nieder-deutschen Landeschulen)*," Soest and Olpe, 1861. There is also much that is valuable in Honcamp's "*Essay on popularized forms of statement (Abhandlung über volkstümliche Darstellung)*," in Herrig's "*Archives*," vol. 16, for 1864, pp. 293 to 323. An adherent of Honcamp's, yet with independent views of his own, is his pupil Th. Hegener, who wrote, at the instance of Honcamp, the very valuable little book, "*On instruction in the written language (Ueber den Unterricht in der Schriftsprache)*," Arnsberg, 1843. He also wrote, "*The pupil in reading and writing, in the Low German common schools (Der schreib und Leseschüler in niederdeutschen Volksschulen)*," Part I, 3d ed., Arnsberg, 1849, Part II, 1850. Although obliged still further to oppose both these writers, and in the most important points, I still believe that we stand upon common ground, and can not suppress the wish that we shall ultimately arrive at an agreement. The direct tendency of the Low German to bring about a simplification of the instruction in language, has been well stated by H. Burgwardt, in his "*Primer for Low German youth (Fibel für die niederdeutsche Jugend)*," Altona, 1855.

* Honcamp affords evidence of these assertions. See, for instance, in his "*Thoughts on instruction in grammar*," p. 22, as compared with p. 10.

lowing suggestions:—The theory of numbers is certainly a beautiful thing, and the thorough knowledge of it is one of the most dignified attainments of the human understanding. But is the theory of numbers to be included in the plan of the common schools merely because it improves the understanding? Is not the true state of the case rather this; that a knowledge of the four ground rules and a few other points in arithmetic are indispensable to the class of people who are educated in the common schools; and that a correct method will so adjust the process of learning these indispensable parts of arithmetic that the understanding of the pupil will be sharpened and developed during the whole time? And in like manner; the attainment of the High German written language is, on our principles, so far as it lies within the department of the common schools, a purpose; during the attainment of which a reasonable method will practice the intellectual powers of the pupil.

To what extent however, and in what manner, is the acquisition of the High German written language a proper task for the common schools? For an answer, I must recur to my previous principle. Reading and writing are the attainments which are objects of the common school; and the study of grammar must be made subservient to them. The purpose of reading is the understanding of such High German books as are for the common people; and that of writing, the ability to indite in correct written German, such things as actual life requires to be written. The understanding of High German books is here intended in its simple original sense; the sense in which Homer understood his own poems; not that in which he did not understand them. He knew very well what he said; but he could not have given a grammatical account of any one of his sentences. To such an understanding as is here meant, therefore, grammar, in itself, is entirely unnecessary. It becomes necessary, or perhaps can become so, only when the language learned is not the native dialect of the pupil, but a written German, distinct from it. Of course, however, grammar is in a position entirely different, when the object proposed is merely a plain understanding of what is read, and grammar only an auxiliary to it, from that which it occupies when grammatical analysis as such is the purpose for which reading is used. But we can not go into this subject until our examination of the relation of grammar to writing.

What is the duty of the common schools in respect to writing? Their first object, so far as this study is concerned, is, to give a general ability to write with some ease. Even this lowest grade of attainment includes as has been already shown, a practical introduc-

tion to the written language, and a very important portion of grammar. The actual study of grammar only begins when it becomes necessary for the pupil to possess some certainty in his use of the High German written language; for in order to this end, he must know what is correct and incorrect in any portion of the written language; which he will learn from the grammar. This knowledge of what is according to the rules of the written language and what not, is a further advance in the understanding of the language, but is still very far from a complete understanding of the language and its relations. And even this grade of knowledge finds its proper limits defined by its purpose; which does not propose perfection, but is restricted to things indispensable to correct writing. Of these, the chiefest are, the correct rendering of the sounds (orthography,) and correctness in the modifications of words (etymology.) Of these parts of grammar, therefore, an elementary general view must be given in any event. This will of course include only the principal points, many subordinate ones being left for any suitable subsequent occasion. Such a general view is necessary for reference on such subsequent occasions as occur for the exemplification and practice of details under it. Practice will naturally be confined to points on which the pupil has not gained certainty by practicing them in his own dialect. The practical design of the study will, in these exercises, as in others, bring out the necessary distinction between such of these points as are of immediate importance, and those which are less so.

In syntax, it has already been shown in various quarters, that there is a material difference between the written language and the dialects;* the dialects using much simpler forms in their sentences than the written language, and very many of the more artificial modes of connecting sentences of the latter, and a portion of its conjunctions, being unknown to the popular dialects. These alleged facts are correctly stated. For though the various oral dialects differ much among themselves both in respect to formation of sentences and syntactical forms of expression, these observations apply with more or less truth to all the popular dialects of Germany. But the conclusions which have been deduced from these facts relative to common school instruction were wrong, because the practical object of that instruction had been lost sight of. If we assume as such object the complete understanding of the written language and its relations, in the grammatical sense of those terms, then the field of syntactical instruction in the common school is the same as that in the university.

* See especially the works already cited of Hönig and Th. Hegener.

But the object of that instruction in the common school is very different from the other. It is primarily an auxiliary to the study of writing; and here, moreover, it is not intended to acquaint the masses with the use of artificial and intricate forms of sentences, but only to modify the forms already in use by the common people, so far as is required for the sake of agreement with the written language. This part of instruction should, accordingly, in the first place take charge of the construction of words, where the dialect varies from the written language, and secondly of the disuse of such modes of expression as are foreign to the written language, and the substitution for them of the proper ones. These points will be sufficient for the necessities of the common people, so far as relates to the writing of the High German written language. For any one who has learned so far, will write German which is syntactically correct; whereas the practice of artificial and involved forms, foreign to the popular dialect, are not merely superfluous for writing, but positively injurious. It is scarcely comprehensible, how it can be required, on one hand, that these forms shall be admitted to be disadvantageous to the popular powers of expression, and on the other hand that the people shall still use them, and shall be expressly instructed in them. An examination of the fruits of such a mode of instruction in style will easily convince us of its ill consequences. Much the greater part of the wrong and often ridiculous forms of expression which we so frequently find in the letters of operatives and farm laborers, are constructions learned in this manner. And if some individual by years of practice becomes able to use such artificial forms of expression with some correctness, he usually loses all freshness of apprehension and expression, under the cumbrous weight of such heavy armor. That charming directness which gives us so much pleasure in the writings of uneducated men, is gone, and in its place appears the halting style of a second-rate newspaper article.

The common school does not need to drill the pupils in artificial constructions for the sake of understanding what they read. For firstly, those who write for the common people, must take pains to write with simplicity; and secondly, such instructions for that purpose as may be indispensable, will easily be subjoined to a properly arranged course of instruction in reading. The repeated translation of the artificial forms into the more familiar and simpler ones, will in most cases suffice. As to the understanding of what is read, the practice of reading holds a place, relative to the written language, similar to that of hearing spoken words for the first acquirement of the native dialect. Innumerable points will in this way be learned

of themselves by the aid of the mutual relations of the substance and form of what is read.

In making use of reading to teach language, there are two things which must be kept carefully separated; the practice of forms of language for writing, and the explanation of its difficulties, for understanding what is read. The confusion of these two with each other, in the well intended plans for making a good use of the reading-book in teaching language, has led to incredible errors. Grimm's stories or Uhland's songs have been treated as if they were these to furnish exercises in declension or syntax.*

Grammatical exercises, so far as necessary for the purpose of writing, should be upon sentences and extracts prepared for that purpose. And on this point we refer to what has already been said as to primers and reading-books, namely, that there should also be a visible separation between the sentences and extracts expressly for the practice of grammar, and the reading-book proper, which is read for the sake of its contents. The same reading-lessons which were used in the primer at a previous period to learn reading, can afterwards be used again to practice grammar.† For this purpose, the sentences and reading lessons in the primer should be so selected and arranged, as to agree in arrangement with the little grammar which the pupils use during their second period of their studies. This grammar should of course be kept within the most moderate limits, and should include only the most indispensable matter.‡ If however this use of the primer is not sufficient, or if it is thought impracticable to arrange

* The "German reader for gymnasia, seminaries and real schools, with explanations of facts and language, and many hints on practical instruction in German, by Joseph Kehrein (*Deutsche Lesebuch für Gymnasia, Seminarien, Realschulen mit sachlichen und sprachlichen Erklärungen nebst vielfachen Andeutungen zu einem praktischen Unterricht in der Deutschen Sprache von Joseph Kehrein*)," annexes to Grimm's "Aschenputtel," the following notes, besides many similar ones:—"A rich man, whose wife was sick. (How could this sentence have been differently worded? Give the subject, predicate and copula of the sentence. Grammar, § 154, 155.)" "The poor step-child (*Stiefkind*.) (From the Old High German *stifan*, to deprive of. What therefore is the meaning of step-child? Of step-father?)" "Aschenputtel went to (zu) her mother's grave. (Should zu be used, where the words are transposed? Grammar, § (219).)" "All the time there came a little bird from the tree, and the bird threw down to him whatever he wanted. (What words might be omitted from this sentence?)" "With slippers embroidered with silver and gold. (Change this sentence into a relative one with 'which.' Grammar, § 321.)" "A dim little oil-lamp was burning. (Was it really the lamp that was dim?)" And so on. And this is called by a reviewer in the "*Journal of the Gymnasia*," (Berlin, 1853, p. 719,) "the author's vivid and stimulating method of instruction!" Every rightly feeling mind will of itself see that such a method applied to the Bible, properly the chief reading-book of the Protestant schools, would be an actual sacrilege.

† Of course this use should not be made of the extracts from the Bible in the latter part of the primer.

‡ Its size something like that of the "*Small German grammar (Kleine Deutsche Sprachlehre)*" by H. Böhm and W. Steinert, 8th ed., Berlin, 1857. In the contents of this otherwise very convenient little book, our views would require many alterations.

the sentences and reading lessons so as to answer both the proposed ends, the children might be made to use, besides the manual of grammar, an additional little book provided for the special purpose, with sentences and lessons for grammar practice. This use should however never be made of the real reading-book, as it would do harm in two distinct ways. First, it would interfere with the impression made by the valuable matter in the reading-book, and with the pleasure of reading it; and secondly, it would give the pupils entirely wrong impressions of the way in which they ought to read, and to understand what they read. Oral explanations should be given, with the reading-book, only when required for the understanding—in the simplest sense of the word—of what is read.

I have in the foregoing, not given a course of instruction in teaching the German language, but only some hints upon its purpose and method. That purpose will only very seldom be fully attained, by whatever method. But for that very reason, the road to it is not a matter of indifference. We have sought so to choose it, as to lead in the simplest manner from the oral dialect to the written language; and in this last, also, we would preserve to the common people the simplicity and naturalness which belong to them. The object of the more advanced common schools, even of those of the cities, is, we apprehend, to teach correct High German. If however this purpose should not be entirely attained, but some dialectic expressions and inflections should continue to appear even in the written language of the great masses of the people, the truly educated man will not be shocked. He would far more probably be disgusted at that sort of vulgarity which tries to avail itself of the more artificial book-language, without the capacity to use it.

CHAPTER IV.—GERMAN IN THE TEACHERS' SEMINARIES.

The treatment of the German language in the seminaries where teachers are trained for the common schools, naturally stands in the closest connection with its treatment in those schools themselves. The opinions entertained on the latter point will naturally determine those held on the former. In what we are about to say therefore, it will be assumed that the reader is familiar with the substance of our third chapter, on teaching German in the common schools. Still, however true it is that this study in the common schools fixes the conditions of the same in the teachers' seminaries, it is nevertheless very different from it, both in extent and in character.

The first requisite in the teacher is, of course, that he understand what he is to teach his pupils. When accordingly we assume that

it is the ultimate object of the common schools to enable their pupil to write High German correctly, we must require this ability from the teacher. This requisite is sometimes considered to be of such trifling importance, that it is beneath the dignity of a teacher even to mention it. The truth is, however, that it is an attainment which can, even at the teachers' seminary, be made only a final object. And if the complete attainment of it should be strictly insisted upon, not nearly enough pupils could be obtained to fill the existing demand for teachers. It will not be denied that during the last generation, Prussia has shown a very remarkable degree of activity in elevating the character of its common schools and of their teachers. And nevertheless a thorough investigation has recently shown that in one province, there was no teachers' seminary in which such a degree of excellence had been reached that the German exercises of the graduates were "free from faults of orthography, punctuation and grammar."* And with reference to another country of Germany, I can add from my own experience, that a teacher who at graduating from the seminary received the highest mark, and had invariably afterwards received the commendations of the school inspectors, committed gross solecisms in his German compositions. The requirement of correct composition should not therefore, be reckoned unimportant; but we should rather rejoice even at an approximation to its attainment.

But it would be an entire misapprehension of the scope of the teachers' seminary, to suppose it not essentially distinct from that of the common school. The pupil of the latter learns the High German written language, in order to use it; of the former, in order to teach it. This difference of objects necessitates a difference in modes of study. While the linguistic culture of the preparatory students and seminary pupils follows a course similar to that of the common school pupil, still the very ideas of grammar are different, which belong to the two courses. The question, how good an account of grammar the farmer or operative shall be able to give in after life, is one commonly of very subordinate importance. The important point for him is, to be able to use the language correctly. But on the other hand, the teacher must above all things be able to give a good account of grammar and its rules. This is an ability necessary to his vocation. Without therefore claiming that the common school teacher must be a man of learning, it must not be forgotten that grammar, i. e., the theory of language, occupies a very different position in the

* "*Documents for the history and elucidation of the three Prussian Regulatives (Aktenstücke zur Geschichte und zum Verständnis der drei Preussischen Regulative,)*" edited by F. Stiehl, Berlin, 1865, p. 89.

studies of the teacher, from that which it holds in those of the common school pupil.

But upon now inquiring more closely, in what manner German grammar is to be studied in the teachers' seminary, we come at once upon a great difficulty. Evidently, a higher grade of attainment is needed by the teacher of the advanced city school, at least of its higher classes, than by the teacher of the country school of one class. But upon the practical means of answering these different demands, opinions are very different. Many would make the attainments needed by the teachers of the upper classes of the city schools, the standard for all teachers. Others, on the contrary, would restrict the public seminaries to the course of study necessary for country teachers, and would leave it to the few who are more highly endowed by nature or favored by circumstances, to obtain the further accomplishment necessary for teaching in the more advanced city schools. It would however be found impossible to avoid making some regular provision for the wants of the city schools, either by the addition of higher courses to the ordinary seminaries, or by especial seminaries to train teachers for the higher classes of city schools. And under any circumstances it would also be necessary to use special care not to forget, in this more advanced course, what is the proper object of the teacher, viz., service in the common schools.

The studies in language of the student preparing for the teachers' seminary should be substantially similar to those in a good city common school. If the preparatory student can not pursue these studies in a fully developed common school, his course will still not greatly differ from that of his common school, because he needs to master thoroughly that which he is afterwards to teach. But the real distinction between the common school studies, and those of the preparatory course, and still more of the seminary course is, that what the common school pupil merely learns, the seminarist studies also as a subject to be taught. This requires, firstly, knowledge and practice in instruction; and secondly, a more profound comprehension of the subject to be taught. But the teacher can not pursue philological investigations, which require a knowledge and preliminary training not in his possession. He must however possess as correct a conception as possible of the language, adapted to his grade of attainment. On this point, however, care is necessary to avoid wrong ideas. Every one forms some conception of any subject which occupies him so much as language does the teacher; and if not supplied with a correct one, he forms an incorrect one for himself. A correct conception of a language, however, can be reached only by a historical

process of study. The course in German, in the teachers' seminary, must therefore have reference to the historical development of that language. I do not doubt that this principle will be opposed, and on the most various grounds; and I therefore admit in advance, that it is liable to great misunderstandings. I however also believe that if correctly understood, it would be admitted on all hands. I would explain in the first place, that I would not introduce into the teachers' seminary, the study of the Middle High German, or of any other ancient German dialect.* All that I should require is, that the grammar of our New High German written language should be studied in the seminary with reference to the history of the German language. At this point also, I anticipate an objection; that this method would only confuse the minds of the pupils, as all half knowledge does. Here I must permit myself one general observation. It is not the quantity of knowledge which has filled the minds of part of our teachers with confusion, but its species and management. A dry outline of all sorts of sciences has been furnished them, and they have then been given to understand that they are now in possession of the main facts of them. "The remainder of them, which learnedly educated persons study," they are told, "is only learned stuff, not only unsuitable to you, but without any value in itself." Thus has been developed that ridiculously inflated conceit which despises all profound learning, and, were its power equal to its wishes, would plunge us into the barbarousness of a monotonous superficial mediocrity of attainment. Precisely an opposite result would be produced by allowing common school teachers some insight into the real elements of learning, though only here and there, and at appropriate points. If the teacher shall thus obtain an idea that that which he is able to understand and acquire, is only the first rudiments of what the man of real learning is obliged to master, he will, if of respectable mental capacity, have an increased respect for learning. And it is no trifling matter to induce so important and respectable a class as that of teachers, not merely to submit murmuringly to the authority of those who rank above them in culture and station, but to regard them with real respect.† The study of the history of language in the teachers' seminary must of course be restricted within very modest limits.‡ This reference to the history of the language in the study

* There is no objection to such study on principle; it is in practice that it would be found difficult.

† I refer of course only to mental culture and external rank. The moral worth of men is independent of these. It is agreed among rightly thinking men of all parties, that as to outward circumstances, there are many places where teachers ought to be much better situated than they are.

‡ Of course the teacher in charge of the German language in the seminary, must possess at

of German grammar in the teachers' seminaries will operate favorably in two ways. First, the teacher will by this method obtain correct views of the relations between the written language which he is teaching, and the popular oral dialect which he finds already used by his pupils; and secondly, he will be saved from the delusion that every thing which does not agree with our present written language is for that reason vulgar and bad in itself. This is a point of great importance for this reason; that the most important religious books of the common people, Luther's translation of the Bible, and the hymn-book, use some forms of language which are no longer current.*

Care must of course be taken that this historical treatment of the language shall not in any way interfere with the principal aim of the teacher, namely, assured correctness in the use of the written language as now current. A right method however will leave little to fear in this respect; for infinitely the greatest portion of the seminarist's time and powers will be devoted to the acquisition and practice of the present written language. This is the object not only of the actual lessons themselves, but also of the instruction in teaching which constitutes an important part of the seminary course. Upon this latter important branch of our subject we shall be unable to enter further; as a detailed discussion would be without our limits, and the chief principles applicable follow of course from our chapter on the common schools. We will only add one single reminder; that according to the principles laid down in that chapter, the mode of teaching the use of the reading-book should be very different from that frequently recommended.

CHAPTER V.—GERMAN IN THE GYMNASIUM.

Under the term *Gymnasium* we include all those schools whose principal business is the teaching of Latin and Greek, from the first elements of Latin up to the time of entering the university. Now, what is the proper place, in these institutions, of the instruction in German? If we have in a previous chapter found opinions very various on the subject of teaching German in the common schools, the

least so much knowledge of the Old German, as our seventh chapter prescribes for a philologist. The more extensive his knowledge, the freer will he be from the characteristic fault of half-taught men, of parading his learning. He should in particular strictly refrain from all merely hypothetical etymologizing.

* This is still true, even if the ancient text of Luther's translation of the Bible is not adhered to *verbatim*; for even in such a universally authorized approximation to the present forms of the language as is made in all the editions now in actual use, the antique character should not be entirely extinguished. On this point see "*Germania*," edited by Franz Pfeiffer; 1867, p. 109 *et seq.*

conflict of views as to its treatment in the gymnasium will be found still greater. While some are expecting a new era for the gymnasia, in which is to be introduced into them a comprehensive course of instruction in German, to occupy many lessons, others would exclude it entirely from them; and these latter certainly sometimes base upon their banishment of the German language, almost as great hopes for the future of our race, as do the former upon its extensive introduction. We shall be best able to find the correct path through this labyrinth, by determining accurately, on one hand what is the essential object of the gymnasium, and on the other, what in general is the business of the schools with reference to the German language.

What is the object of the gymnasium? The answer is, to afford to our future pastors, judges, and physicians, the rudiments of their higher general education. This is their practical aim; for those pupils who do not propose to enter either of those professions, are unimportant in comparison with those who do. Thus the question, if put again* more closely, becomes: What are the requisites of the higher general education of pastors, judges and physicians? I shall assume that my reader agrees with me in considering classical studies as the most important part of the basis of those studies; for I can not here either controvert the views of any others, or adjust my discussion to them. I must however at the outset lay especial stress upon one point; namely, that the gymnasium is to afford the *rudiments* of this higher general culture. Our gymnasia have happily escaped the foolish notion that they are to fit the future pastors, judges and physicians immediately for the practice of their employments. They have been less successful in avoiding another error, namely, that the gymnasium should complete and finish the formal education of its pupils. This is an error capable of being fatal both to the gymnasium, and to the cause of general culture. It proposes an absurdly extensive scope for the gymnasium; dulls the opening intellect by unreasonable requirements; and after all its magnificent promises, sends to the universities youths whose over-stimulated palates reject with loathing that higher education which is there afforded. Even with regard to the formal part of education, the duty of the gymnasium is not to turn out finished men, but students, well prepared and fond of learning.

We shall hereafter observe the special application of these remarks to the subject of instruction in German. Our immediate task is, to compare what we have stated as the business of the gymnasium, with what was defined in the first chapter to be the object of the study of German in the common schools. The business of these

schools was there defined to be, the study of the High German written language; and the limits of the instruction in it, in the different grades of schools, were stated to be determined by the extent to which the classes of persons taught in them were intended to master the written language and its literature. The application of this rule to the gymnasium is made somewhat difficult by the fact that that institution furnishes to the class of persons attending it only the first half of their education, the remainder being received at the university. If we take a general view of the culture of our clergy, judges and physicians, it will be found to require, so far as relates to the High German written language and its literature, nearly this: that to those classes, the High German written language shall, for their written and oral use, become if possible so much a second nature, that, they can use it with as much ease for their purposes, as the man unable to write has in the use of his own dialect for the purpose of talking. For the newer German literature, these classes constitute the most important part of the public. It is for them that our great poets and prosemen have written their works, not exclusively indeed, but mainly. Except so far as may be left to actual life, it is the schools which must be the medium of introduction between our great writers and the educated classes. Last of all, at the university, comes the scientific treatment of our language and literature; and for this also the gymnasium must supply the elementary preparation.

Section 1. Culture of German Style, and German Grammar, at the gymnasium.

"To write well," says Buffon, "it is necessary to think well, to feel well and to express one's self well; that is, to have mind, soul and taste. Style comprehends a union and training of all the intellectual powers."* The style is not, therefore, the proof of the receipt of lessons in grammar or style, but is the expression of the whole culture of the man. In this, educators of the most different opinions are agreed; as, Friedrich Thiersch, in his well known work on classical institutions,† and Hiecke, in his instructive book on instruction in German at the German Gymnasias. Hiecke has very clearly shown the conclusions which follow respecting instruction in the native language, from these principles relative to style, namely; that that instruction should be given "during all the lessons, even those not expressly devoted to it." "The teachers in every study," he adds, "give practical instruction in the native language, even without in-

* Hamann's translation of Buffon's Discourse before the French Academy, 1753, in Hamann's Works, vol. 4, p. 462.

† IV, p. 333.

tending it.*" Philipp Wackernagel, however, in his excellent dialogue on instruction in the native language, has brought the profoundest knowledge of the subject to the elucidation of this view of it.†

The relations of German grammar to that ultimate practical object of instruction in language, an individualized German style, are however not determined by the fundamental principle just laid down; and we do in fact find men who agree in this important principle, but who differ very widely as to the elementary study of German grammar. Some would banish it entirely, others would admit it. But even among these last, there is a difference as to the practical mode of teaching it. The necessary instruction in German grammar may, for instance, be either entirely distributed among the lessons in the ancient languages, or may besides such instruction, be also taught at special hours set apart for it. Such a wide difference among persons acquainted with the subject sufficiently shows that the question is a difficult one. And in fact, the inherent difficulty of the subject is aggravated, in the case of the gymnasium, by the intermediate station which that institution occupies, bounded by the elementary schools below, and the university above. This very situation however may indicate to us the double purpose of the study of German grammar at the gymnasium. It must, first, afford the means of learning and correctly using the High German written language; and secondly, furnish the beginning of a scientific study of German. In the former capacity, its purpose is similar to that in the common schools; in the latter, it is an introduction to the University. It will thus naturally follow that the former object should belong to the first half of the gymnasium course, and the latter to the last half.‡

The acquisition of the High German written language must at the gymnasium be in great part a work of practice and habituation. This is not merely from the necessity, of the case, but because such

* "Instruction in German at the German Gymnasien, A pedagogical attempt (*Der deutsche Unterricht auf deutschen Gymnasien. Ein pädagogischer Versuch.*)" By R. H. Hiecke. Leipzig, 1842, p. 27. I find my opinion on Hiecke's book a somewhat singular one. No unprejudiced person will deny that the author has written with a warm love for his subject and an extensive knowledge of it. While however many portions of it seem to me to have been written with the sincerest feelings, there are others which seem so entirely objectionable that I almost think the author himself would retract them.

† "Instruction in the native language. By Dr. R. E. Ph. Wackernagel. Fourth part of the German Reader. (*Der Unterricht in der Muttersprache. Von Dr. R. E. Ph. Wackernagel. Vierter Theil des Deutschen Lesebuchs.*) Stuttgart, 1843. I would gladly take it for granted that all my readers are acquainted with this excellent work.

‡ We mean by "gymnasium," the whole course, from the beginning of Latin to the entrance into the university. The upper half of this course includes, nearly, the four years last preceding the entrance into the university. But in mentioning this last half, we do not always necessarily mean the whole of its duration.

is the only way of acquiring a real practical mastery of the language. The whole organization of the gymnasium affords opportunities for the practice and habit thus required. Of the influence of classical studies on the object proposed, we shall speak hereafter. In this place we shall call attention only to one additional point.

The majority of the boys who commonly attend a gymnasium stand, even at their entrance, in a very different position relative to the German written language, from that of the great mass of the common school pupils. The majority of the gymnasium pupils are found by experience to belong to families in which from the beginning they hear a language spoken which is considerably nearer the written language than is the dialect of those parents whose children constitute the mass of pupils of the common schools. And while in the gymnasium, they hear for from eight to ten years from their different teachers, a German which usually differs from that of books still less than that spoken at home, they will themselves be required to give accounts of the most various matters, and answers about them, which only retain some shade of coloring from their dialect, but which follows the written language in the most important respects. Thus the gymnasium pupil, aside from what direct instruction he receives on the subject, lives in the oral practice of the High German written language.

While however it is true that a great part of the acquisition of the written language must arise from practical use, still, entire correctness in the use of it can not be attained without express instruction as to what is correct and incorrect in it; that is, without grammar. In this connection I may refer to what I have said generally in the second chapter, on the school and the native language; and in the third chapter, on German in the common schools. But in the gymnasium particularly, the error should be avoided, of supposing that the pupils learn the written language without any grammar, because they receive no continuous and connected instruction in the German grammar. The truth is rather, that the pupils acquire the real elements of grammar while they are taught reading and writing; that while learning the Latin forms and practicing in Latin syntax, they are continuing their study of German grammar; and lastly, that during the revision of their translations from the ancient languages, they hear a great quantity of observations which apply to German grammar likewise. German grammar is thus in fact all the time being taught; and the only question is, how soon shall commence at least an elementary connected survey of its most important portions. There are several reasons why such a connected survey had better

begin at an early period. First, even the pupils in Latin will begin to feel the want of grammatical knowledge as soon as the distinction begins to be made between the written dialect and their own home dialect. The instruction and where it is necessary the practice in the correct rules of written German, require reference to elementary grammar. Secondly, however, the acquisition of the Latin grammar will naturally join itself on to this elementary knowledge of German grammar.* Only, on this last point, the error must be avoided of imagining that the German grammar must be studied quite through before the Latin is begun. The study of German grammar should rather, after its foundations are early laid, proceed to extend and complete itself hand in hand with the acquirement of the Latin and afterwards of the Greek.

The theoretical object of the scientific culture of German whose beginning is given at the gymnasium is of course the understanding of the language itself. But this object lies not at the beginning, but at the end, of this whole course. While however this variation of purpose causes many differences between the mode of studying German in the common school and in even the lower portion of the gymnasium course, still the really scientific study of the German language can not begin before the upper classes of the gymnasium, to be continued in the university. In the lower gymnasium classes, the aim of the instruction in German grammar is on the contrary eminently a practical one; to teach the pupil the correct use of the written language.† This is like its aim in the more developed common school, but differs from it in this, that in the common school correctness in using the written language is an object proposed, while at the gymnasium it is an attainment required. This distinction is one which exists in the nature of the case. It is, for instance, a proper government rule that all persons proposing to pursue any official career of a higher grade, shall know the German written language well enough to be able to write it without gross errors. None who do not meet this requirement are permitted even to study the professional studies. But it would be out of the question to exact this

* A number of our ablest classical educators are for very weighty reasons in favor of special separate lessons in German grammar, in the lower stages of the gymnasium course. See H. Bonitz in the "*Gazette of the Austrian Gymnasia (Zeitschrift für die österreichischen Gymnasien)*," 1852, part 10, p. 820; and compare the observations in my "*German Orthography (Ueber Deutsche Rechtschreibung)*," Vienna, 1855, p. 105 *et seq.*

† This practical object should accordingly be regarded in preparing the text-book of grammar for the lower gymnasium classes. This book should make use of the discoveries of the philologists, for the arrangement and management of its matter. Still, it has for its object neither the philosophy nor the history of language, but instruction in the cotemporary German written language.

degree of correctness in the common schools. We could not prohibit boys from learning a trade, because at the end of their school attendance they still violate the rules of the written language. And the case is still stronger as to the girls. Shall marriage be prohibited except to those who have learned to make no errors in spelling? Another broader distinction between the practical duty of the gymnasium and the common school is this; that the former teaches also the use of the book language proper. The common school as well as the gymnasium instructs in the practical use of the written language; but our third chapter has defined the limits within which this object is to be sought; while the gymnasium seeks to accomplish it within an entirely different sphere and in an entirely different manner.

The limits to the capacity of the gymnasium in this direction, are fixed by considerations in part relating to written expression, in part to the order of thought. There are there two coöperative means of training in written expression; the translation of the Greek and Latin classics into German, and the reading of German classics. The translation of the masterpieces of antiquity is an unequaled school for readiness and propriety in expression. And the fault to which a wrong mode of pursuing that exercise may lead, of a stiff imitation of Greek and Roman idioms and feeling, to the injury of the spirit of the German language, will be remedied by the reading of our German classics. It is sufficiently evident, however, that the influence of German reading upon the pupil's powers of expression can not be otherwise than favorable; and I need therefore say nothing more on the subject, than what will be observed in a subsequent section on the reading of the German classics in schools.

What can the school accomplish for the second object, viz., instruction in correct arrangement of thought? First of all, at this point, a caution must be given, that the schools must not propose to themselves objects entirely without their proper scope, nor endeavor to accomplish results which can not be reached by school training, but must be the work of nature. And here, also, nothing will so secure us from excessive expectations, as to keep carefully in mind what is the purpose of the school. This is, not to train authors, nor graduates intending to be authors; but men able to make such a practical use of the written German language as their future vocations shall require. The schools are not to leave their own proper ideal arena, and to lay down by their lessons a measure of practical usefulness; but on the contrary it is both the most difficult and the noblest task of the school, in a thoroughly unassuming manner to determine

the proper extent of general culture, with reference to the future occupations of its pupils.*

For the purpose of training the pupil in the correct arrangement of his thoughts, work in German compositions of his own should be added to his translations from the ancients. The gross errors which have been current on this subject are now beginning to be better and better understood. More than one book which has had a wide currency in our schools has contained themes for composition far above the comprehension of the pupils, and accordingly serving merely as an introduction to habits of empty talk or of useless rhetorical flourish. At present, however, men of very different opinions in other respects are agreeing in the recognition of this evil, although much divided in their views of the proper remedies. With the view of preventing injurious premature development, it has been well suggested that the written compositions of the pupils should be as closely as possible connected with their reading. That however the German compositions of gymnasium pupils should be principally connected with their German reading, I must consider a new and dangerous error, notwithstanding that very respectable authorities maintain it. If any where, it is just here that the inestimable advantages are shown, which the education of the young derives from the study of the Greek and Latin classics. Apart from all other considerations, one such chief advantage for our purpose is this; that their different language, and distance from us in point of time, render them much less provocative of immediate imitation. "Standing throughout at a great distance from us," says a profound writer upon sound culture, "they leave us far less influenced by them, however constantly occupied with them, than authors cotemporary or nearer to us in time; who endanger our mental independence and lead us into an unconscious imitation, in proportion as they please us more."† The goodness or the badness of themes selected from the substance of the pupil's classical reading depends upon the fact whether or not they possess that simple and elementary character which should be the choice of every person of classical education, whatever his natural

* I have been misunderstood, in this passage, to intend a lowering of the standard of the duty of our gymnasia. This error has however only shown that its entertainers have a very superficial conception both of the creative activity of authors and the dignity of public officers. The gymnasium is intended to educate not authors, but readers; a task lofty, yet practicable. The few who are ordained by nature to be authors, will owe gratitude to the gymnasia if their pupils shall ripen into a thoroughly cultivated circle of readers. Again; it is easy to perceive that in the passage above, the occupations referred to are regular callings; and therefore that the term "author" is used of persons who follow authorship as a regular vocation.

† *Collection of some discourses by President von Roth (Sammlung etlicher Vorträge des Präsidenten von Roth,)* Munich, 1851, p. 119.

character and gifts. Such may be extracts from historical works, careful repetition of some more detailed passage, perhaps a composition from several authorities worked up together; or an analysis of an oration of Cicero or Demosthenes, or of one of the easier Platonic dialogues. Besides such tasks, the whole materials for which are ready prepared for the pupil, occasional but not too frequent original compositions may be furnished, upon carefully selected themes. The more seldom this latter dangerous plan is resorted to, the easier will it be to avoid those unsuitable subjects which many good books have been prevented from excluding on account of that lack of materials, so frequently and unnecessarily complained of.*

The question still remains to be asked, whether it should be the duty of the gymnasium to afford the instruction and practice necessary for an express introduction to German oratory. If this term is used in as strict and full a sense as would have been given to it by the Greeks in the time of Demosthenes or the Romans in the time of Cicero, I would unhesitatingly answer in the negative. To train orators is not at all the business of the gymnasium. But if it is only meant that on one hand the pupil shall learn the free use of his tongue, and on the other that he shall be taught to put his thoughts into good order, this has in part been admitted and required in what has already been said; and some further advances towards oratory may not be without their value, provided caution is exercised not to form chatterboxes and extemporaneous sophists. The pupil is learning to talk throughout all his lessons, if the teacher understands how to guide him with that view. The oral translation of the ancient authors will however be found of very remarkable value as a school of striking and well chosen expression. The upper classes might take one of the easier writings of Cicero, and translate it from the Latin text, with the rule that each sentence must, after very brief consideration, be rendered into good German, without emendation, hesitation or repetition.†

It is a question much discussed, how far theoretical rhetoric is a

* Among others, Bomhard's book, "*Materials for exercises in style for the upper classes of gymnasia (Materialien zu Stil-Übungen für die höheren Classen der Gymnasien,)*" contains some excellent observations on this subject. (Ansbach, 1844.) Some however of the themes there given are such as we should not approve. A rich store of materials and many valuable remarks, will be found in Gützinger's "*Style-school for exercises in the mother tongue (Styl-schule zu Übungen in der Muttersprache,)*" 2 vols., Schaffhausen, 1854, 1856. My text will sufficiently explain any points where I differ from Gützinger.

† On this point see the condensed article of Dr. Gampe of Neu-Ruppin, in Mitzell's "*Gazette for the Gymnasia (Zeitschrift für die Gymnasialwesen,)*" 1851, February, pp. 82-112. The conclusion on page 111 does not however seem to me wholly consistent with that so convincingly set forth on p. 95.

‡ A suggestion of President von Roth.

study for the gymnasium. The easiest way to dispose of it would be to declare it a question not relating to instruction in German; since all the instruction in the theory of rhetoric which is given in the gymnasium must be very closely adjoined to the reading of the classics. But since many teachers of German have exposed themselves to the blame of having pushed rhetorical studies very much too far in the gymnasia, I would here urge with the utmost emphasis its retention within the most modest limits.*

The actual results of the culture afforded in German style, should be shown in the examination for entrance into the university. It is entirely correct to lay great stress, at this examination, upon the German; but it is not yet generally and definitely agreed, precisely what shall be required. A first requisite, and an absolute one, should be grammatical and verbal correctness in the written use of the German language. The proficiency of the candidate on these points will appear not merely in his formal German compositions, but quite as much and sometimes even more in his other examination work, so far as it is to be done in German. Only, more strictness should be used than has been, in requiring correctness and suitability of expression. If this were done, the candidate's work on history, religion and mathematics, will afford materials enough for judging of his mastery of the German. The second requisite is skill in arrangement of thought; the third and last, good taste. A well arranged gymnasium course of study will cultivate also these two accomplishments. But it is much more difficult to fix the proper limits of acquirement in these directions, than in the case of the first point above. The examination work already mentioned will afford a means of judging of proficiency on these points also. Their German compositions will however be the best means; and the themes given should be chosen first of all with a view to this object. But what requirements should be made of fertility of thought, or of imagination, is a much more doubtful question. I hope not to be taken for an enemy of either of these qualities. The more the rising generation shall possess of them, the better. I only believe that it will be very difficult to form a reliable opinion as to the extent to which these high qualities are actually possessed. All gymnasium teachers should be competent to judge of correctness or incorrectness in the use of German. And at least the more skillful of them can detect disorderly thought, and violations of good taste. But as to the higher positive qualities of a

* Similar principles apply to rhetoric and poetry. It is a very difficult question, what is the utility of these two studies in the gymnasia, and in what manner they should be pursued. But as its discussion does not come properly within the scope of this work, I will satisfy myself with a warning against untimely superficiality.

pupil's composition, such as profundity and imagination, it will be found that even very able teachers are often quite wide of the truth. Still, at the same time it should not be denied that teachers of great talent may draw correct conclusions as to the future of a pupil, even from these lofty, but often profoundly hidden qualities.

If proper heed is given to these conditions, they will supply the necessary principles for deciding as to the study of German at the gymnasium. From the lowest class to the highest, attention should be paid to grammatical and verbal correctness in the use of the German language. With this object in view, a very different opinion will be formed of the importance of oral and written translation from the Greek and Roman classics, than has sometimes been imbibed from the consideration of classical philology exclusively. And in like manner, the inestimable value of classical culture for the purification of the taste and arrangement of thought, will be more clearly appreciated. But at the same time care should be taken not to give the pupil, by artificial means, the false appearance of a fertility of thought or of a poetical fancy which he does not really possess.

Section 2. The late German Literature at the Gymnasium.

By the term "late German literature," we mean the German literature since Klopstock and Lessing. I find it a peculiar task to deal with the question, what is the proper position of the gymnasium with reference to this literature. An almost innumerable multitude of writings have discussed this difficult problem; but while credit is due to most of them for the earnestness with which they have advocated the use of the better portion of our literature, yet I regret to have to say that there are important points upon which I am unable to agree with them on the question of dealing with German literature at the gymnasium.

Shall the gymnasium take any notice at all of German literature, or shall it leave chance to decide whether its pupils hear of Goethe and Lessing? I believe that this question may now be taken as definitely answered. Even the extremest rigorists among our present educators would scarcely think it well for a candidate in theology, as recently did in fact happen, to ask very coolly, on mention being made of Lessing, "Who is this Lessing? Has he written any thing?"* Or for a student who has been at the university for several years, to ask a professor to lend him "Goethe's Schoolmaster's Apprentice-

* I would add, for several reasons, that this specimen of erudition appeared not in Bavaria, but in another German country.

ship."^{*} But such things are not merely possible, but even not to be considered surprising, so long as our public schools take no notice whatever of German literature. For the argument that all this knowledge must come of itself without the aid of the school, can be advanced only by such as would exclude all children of the lower ranks from learned studies, or by such as have very little knowledge of the character of the actual life of our so-called educated classes. We thus have to inquire only as to the mode and extent in which the study should be pursued.

In opposition to the despisers of the German literature, there has lately arisen an unexpectedly zealous advocacy for the study of it in schools. This has however unfortunately, as often happens in similar cases, overshot its aim in many respects. Instead of being satisfied with some possible attainments, such as in the present condition of affairs are very evidently the only desirable ones to seek, this demand has wrongly considered alike the age of the pupils, the purpose of the school, and the nature of poetry. The proof of this assertion I purposely draw, not from the writings of any subordinate authors, but from those of teachers of established reputation, and whose merits on other accounts I do not by any means attack. Viehoff, in his estimate of Schäfer's selection from Goethe's poems,[†] thus expresses himself as to the relation between the school, and Goethe's lyric poems: "The most important object, for the school, seems to me to be, to set before the pupil a complete picture of Goethe's course of development as a lyric poet. In this manner (I take the liberty of repeating my own expressions in Mager's Review) the successive metamorphoses of Goethe's lyric style, its advance, culmination and decline, the various motives which successively influenced him,[‡] the different poetical forms which he cultivated one after another, their gradual perfection, his productive and unproductive periods, all these will clearly represent themselves to the pupil." And Hiecke, after giving a number of themes of an æsthetic character for compositions by the pupil, including for example, the characters of Weislingen and of Clavigo, then adds: "When the pupil shall thus have been gradually led to heights which afford him views more and more extensive, then the history of the formation of the works as read in the

This question as to Lessing is as if a graduate of Andover should ask the same question about Milton. The error as to Goethe is as if Scott had written a novel called "William Masters' Apprenticeship," and the ignoramus should ask for the "Schoolmaster's Apprenticeship."—(Translator.)

[†] In the "*Archives for the study of modern languages and literature (Archiv für das Studium der neueren Sprachen und Literaturen.)*" edited by L. Herrig and H. Viehoff, vol. I., part I., Eiberfeld, 1846, p. 197.

[‡] Observe this suggestion.

school or privately, the explanation of their connection with the poet's views of the world generally, and with the course of his own development—all of them matters of which his teacher will naturally speak—will be found both interesting and intelligible to him.* I conceive it will be much easier for me to show that these tasks are wholly unsuitable for the gymnasium, than to explain how so intelligent and talented a man as Hiecke could have contracted such extravagant opinions. In another part of his book,† Hiecke very correctly maintains that after Lessing, it is Goethe and Schiller who should be most fully understood by the young. But how are the pupils of a gymnasium to be made to understand what are the "views of the world generally," and the "course of development" of Goethe or even Schiller, in such a sense as to follow the development from them of their individual works, such for instance as the *Egmont*‡ or the *Wallenstein*? As to Goethe, Hiecke omits his *Faust* from the gymnasium course of reading. But how can Goethe's "views of the world generally," or his "course of development," be explained to people who have not read *Faust*, and indeed can not read it? And as to Schiller, it is well known that the philosophy of Kant was a very important influence with reference both to his views of the world and his course of development. But how can his relations to that philosophy be explained to persons who neither have read it nor ought to read it!

How have these writers arrived at opinions as to the study of the German poets so extravagant, and which become gradually less astonishing to us only because men become accustomed to whatever is wonderful? The answer to this question will expose an error similar though different in some respects, to that which we have already found in Becker's views on the study of German grammar in schools. When German literature was first made one of the studies of the classical schools, this was here and there effected at the expense of a thorough and careful study of the classics. "While in the lower classes" says Thiersch,§ "the love of the study of language has been destroyed by the fatal breath of a spiritless system of formulas, we find our pupils wandering at pleasure in their school in the society of the poets and prosemen of our literature. One day, there is declamation from Hölty or Bürger, and the next day readings of some fables, or of 'Nathan the Wise.' This easy life has become a feast and festival that lasts all the week long." What remedy could be

* Hiecke *"Instruction in German (Der deutsche Unterricht,)"* p. 181.

† *Ib.*, p. 107.

‡ *Ib.*, 160.

§ *"On the classical schools (Ueber gelehrte Schulen,)"* 1826, iv, p. 340.

applied to this state of things? Should the German classics be entirely excluded from the schools again? This was out of the question. But the happy alternative was hit upon, that the German poets could be studied and analyzed as the Greek and Roman poets were, and would thus become a valuable material for school exercises. None of our poets are so well adapted to this purpose as Klopstock. His "Messiah" is accordingly to be read in school, "together with the employment of a well-arranged chrestomathy from it, explained by suitable comments."* And above all, Klopstock's odes, whose obscurity is well known, afford a most desirable instrument for philological interpretation. "These should be used like Latin or Greek ode, but more rapidly, because the difficulties of the language are proportionably less, and there will thus remain for examination only the difficulties of the thoughts, and their connection."† In proportion, moreover, as the advocates of instruction in German put Klopstock in the background and bring Goethe and Schiller more forward, we have less and less "difficulties of language," and the skill bestowed applies more exclusively to "difficulties of the thoughts and their connection." And even in these respects, most of the works of our two great poets offer no particular difficulties to their reader, if he is satisfied to read them as any man of plain sense reads poetry. The case is quite otherwise however, if the reader undertakes to analyze their writings with the critical understanding, to explain the connection between the different scenes and acts, to show their relation to the "idea" of the whole work, &c. Under this method, no poem is so simple, no mode of treating a subject so clear, as to avoid leaving something to interpret; for which very reason many of our teachers of the German language are at present in its favor. Uhland's elegant romances and ballads are only to become understood by the pupil after he has, with his teacher's assistance, torn them into a thousand pieces, and handled over each dismembered fragment half-a-dozen times. After the poem has been first read over several times, and the necessary explanations given of any single points in it, then the serious work of this process commences.

"Now," says Hiecke,‡ "the teacher himself should give the contents and course of action of the first poem, showing the pupils by an example or two what they are required to do. The whole labor

* Ibid. p. 355.

† Ib., p. 356. Friedrich Thiersch's services to the cause of thorough classical education do not need my praise. I have, also, already (see above, p. 449.) acknowledged the merit of a portion of his views on instruction in German. In discussing the German poets, however this very able teacher has permitted accessories to vitiate his views of the main question.

‡ Instruction in German, p. 151.

should however as soon as possible be transferred to them, so as to afford the means of a good correct estimate of their attainments in distinguishing what is essential from what is less essential, and of their power of comprehension and its development. In giving the account of the course of events of the poem, its own order should be entirely followed, even if not accurate in chronology; but attention should be drawn to the point where the action of the work begins, and how preceding occurrences are worked in. Attention should also at the same time be paid to the metre, (which should of course be very simple and comprehensible, to the rhyme and its arrangement, and the number of lines in a stanza. Next, the poem should be set off into its main divisions and these again into their parts. The extent of these parts, and their division into single stanzas and parts of stanzas should be adverted to. At the same time questions may be put as to changes of place and scene of action, if there be any. Thus, the acts in "Little Roland," may be thus designated; 1. Little Roland and Lady Bertha; 2. King Karl and his court; 3. King Karl, his court and Little Roland; 4. King Karl, Little Roland and Lady Bertha; 5. Lady Bertha, alone. Which of these acts are connected with the previous ones by means of transitions; and what are these transitions?"

Such being the mode of proceeding in the "first stages" of the "lower classes,"* it may easily be computed how subsequent progress is adjusted. In the upper classes, something will have been accomplished worth speaking of. There, the pupils are to write on the themes, "Is the scene with Montgomery superfluous?" "Why are the soliloquies so numerous in the Iphigenia and the Tasso?" "On the strictly dramatic construction of the story of the Iphigenia." Very quick pupils may also be caused to inquire whether such or such a scene might be altered or omitted; and whether such an experiment would presuppose or necessitate a change in the preceding or subsequent part of the story."† By such a route, that culmination of repulsiveness is finally reached, which the expressions of Herr Viehoff on the lyrics of Goethe and the school, have indicated to us.‡

In the treatment of our native poetry, as well as in that of our native language, the school should follow the path of unconstrained nature, in order to ascertain the treatment of it by the great universal mistress, before the time of schools, and aside from their influence. How was it in the days which breathed poetry like air? Read in Homer how Demodocus, the "much experienced bard," delighted the

* *Ib.*, p. 150.† *Ib.*, p. 179.

‡ See above, p. 503.

king and his guests by his song; and consider what the bard, the king, and the whole circle of hearers, "of long oars, ship-renowned," would have said, if any body had set out to "bring them to a conscious knowledge" of the lay of the singer, after the manner in which our pedagogue dismembers for his boys Uhland's "Little Roland." The nature of poetry and its primary and highest object remain the same in all time. If there is any one not convinced of this by the nature of the case, let him convince himself by the words of the greatest German poet: "Nothing can be wanting to the fortunate one who with peaceful soul receives this gift, woven of morning air and of sunshine, the veil of poetry, from the hand of Truth. And when the moon is sultry about thee and thy friends, wave it in the air; and the coolness of the evening breeze will whisper around thee, and the odors of aromatic flowers will breathe about thee. The woes of sorrowful earthly feeling will be silent, the vault will become a bed of clouds, all the fountains of life will flow more softly, the days will become more lovely and the nights more clear."

As in the case of our native language, so in that of our native poetry, our first feeling at the idea of its being subjected to the uses of the school is one of displeasure. As in the former case, so in the latter, the undertaking must in the first place be properly laid out. For surely, no one will think of aiding to secure the transmission to a succeeding generation of a knowledge of such poetry as is entirely in harmony with cotemporary life in thought and expression, by means of a school training of the public for the purpose. But in this case as well as in that of the mother tongue, a reason for its introduction among school studies is derived from the use of writing. The poetry of the present, strictly such, should never be made a subject of school instruction. But when the poetry of any age has become written, succeeding times grow slowly and imperceptibly away from it, and before we are aware, that which is in its own day greatest and most beautiful to the hearts of all, is a vanishing thing of the past to the generation that is growing up. Here it is that the school steps in as the preserver of the accumulating treasure, and interprets and transmits it to the rising generation. For it seems as if God's Providence had given to the nations that grow old and ready at writing, a compensation for their loss of that poetry that springs immediately from life, in putting into their hands for support and pleasure, the best productions of all times.

The first and most important task of the school in this direction is, to deal, with its pupils, with poetry as such; and if the double nature of the task should render it impossible not sometimes to injure its

character as poetry, it should be all the more careful not to destroy it.

The remarkable growth of German literature from Klopstock down to the War of Freedom is constantly becoming to us more a thing of the past. This past however is still so near us that the older men of our own day have been cotemporary, if not with its most brilliant period, at least with its decline. However rapidly therefore our own age presses forward in many directions, fair consideration will convince us that the most important foundations of the intellectual culture of that age and of this, as well as their language, are in all their chief points the same. Thus the schools, if they do their duty even only generally, will, setting German literature out of the question, give their pupils an education that will bring them to a point very near that of the public for whom Goethe and Schiller wrote. Accordingly, the duty of the schools as to the later German literature will consist much more of the transmission than of the explanation of it. This transmission is effected, at the present day, notwithstanding all the modern means and substitutes, substantially by singing and recitation. Strictly lyric poetry depends therefore for its transmission to the memories of the next generation, upon a competent course of instruction in singing, and especially upon the conjoint practice of such pupils as can sing. Those who have not singing voices, must depend upon hearing from time to time what the rest sing. They already know the words that are sung; for the same songs which have been practiced during the singing lesson, have been read over to them during their lessons in the German language; and after having been repeatedly sung, the most appropriate of them will be memorized by the whole class, and repeated by some of the pupils.

Of those parts of our lyric poetry not adapted to singing, the teacher may read the best, and such as are adapted to the age of the pupils to his class; and may then after a time have them read by the pupils, who may lastly commit to memory the best of them and repeat them at lessons. If any passages seem to require an explanation, the teacher may give it when the poem is read for the second time, making it entirely simple; for this is not a proper occasion for the sort of exercises in the use of the understanding which are appropriate in most other lessons. And in general, special explanations will be found unnecessary, provided that only such poems are read as are adapted to the class, and that it is left to the progress of the pupil in general knowledge, to elucidate to him many things at first obscure.

During the latter half of the gymnasium course, the teacher may add, at the reading of a poem, a few remarks on the life of its author; not "in order to explain the poem by means of the whole of the general views of things entertained by the author," but in order to give the pupil gradually some of the important facts relative to our principal writers. By this mode of proceeding, the poetry of our great lyric writers, so far as it is adapted to school pupils, will during the eight or ten years of the gymnasium course be to a very considerable extent made familiar to the scholars. Regular lessons, to be exclusively occupied with this work, from one bell to another, should not be set. It should rather be made a recreation, to come between the hours of labor at severer studies, and to occupy only say a quarter of an hour at a time.*

What shall be the mode of proceeding, is our next inquiry, with the more extensive works of our German classic authors; the epic and dramatic poems, and the prose writings? Here we shall find the task of the school a double one. First, it will endeavor to direct the private German reading of the pupils; and secondly, to make them familiar within the school with the masterpieces of German poetry. As to private reading, we do not of course here refer to the reading of useful and instructive books whose contents are historical, geographical or otherwise didactic. The recommendation and direction of that description of reading belongs to the departments of history, geography, &c. However desirable therefore it may be that reading on these subjects should as far as possible be confined to masterpieces whose finished style and form entitle them to be ranked as belles-lettres works, still their study must be subject to very different conditions from those which should govern the reading of poetry. While the teacher can supervise the pupil's reading in the former departments by thorough questioning on the substance of what is read, such a mode of proceeding is not at all to be recommended for the reading of the German poets; for with them, that only is valuable which the pupil reads with pleasure, and no examining supervision is necessary over what is read with pleasure. The teacher can accordingly only give good advice; and the success of this must depend upon the confidence felt in him. Further than this, the gymnasium should

* This method is unquestionably best adapted to the nature of the subject. The danger of its being misused by indolent or unconscientious teachers could be prevented by the supervision of the rector. Nor can this danger be so great as I have formerly myself apprehended; for if it were, so experienced an educator as Thiersch ("*Classical Schools*," iv, p. 353.) would not recommend a similar practice. In the upper classes, where the reading of the greater lyric poems will sometimes require somewhat more time, the extent of it will of course be regulated by the whole proportion allotted to instruction in the German language.

afford a well chosen library, to furnish the pupils with the books which the teacher recommends to be read.*

The most effectual means however of properly directing the private reading of the pupils will be to cultivate their taste by a well digested course of reading in the school. This should consist in part of the reading of the Greek and Latin classics, in part of an introduction to our own great poets. How, therefore, can the school accomplish this latter purpose, on our principles? That the method of aesthetically analyzing and commenting is worthless, has been sufficiently shown. What should rather be sought is, to give the poetry read the same mode and kind of effect upon the pupils, which it has upon the poet's own public. Silent, solitary reading is the merest make-shift; supplying the place of reading aloud in epic poetry, and of acting in the drama. To afford opportunities for this last is out of the power of the school; and may God preserve us from degrading the productions of our great poets into school theatricals. The school is however competent to open the significance both of epic and dramatic poetry to its pupils, by instructing them how to read them correctly and elegantly.

Great stress is properly laid upon the acquirement by the pupil of the ability to read well and correctly. I am entirely of the same opinion; but I believe that the reading aloud of dramatic compositions has a somewhat different relation to the general culture of the pupil, from that of other kinds of writing. Every gymnasium graduate ought to be able to read prose clearly and correctly. Almost all studies furnish opportunities of acquiring this ability, especially the historical lessons. And it is just to require that every educated person should be able to read German poetry well. Our observations above on lyric poetry have shown how this should be taught. But it seems to me impossible and unnatural to enable every gymnasiast to read well a tragedy or a comedy. To do this, are requisite very peculiar and by no means common natural gifts, such as certainly can not be required of every gymnasium student, because without them it is practicable to be not only an excellent pastor, judge or physician, but a man of the most thorough culture and of the profoundest susceptibility to poetry. But what I would require from every educated person is, to be able to listen to and enjoy good dramatic reading by others. This art, the art of listening appreciatively, the gymnasium ought to teach to its pupils; and this art is of course to be learned not by rules, but by use and practice.

* Hiecke, at p. 68, *et seq.*, of his work already frequently referred to, makes some very excellent observations on the private reading of gymnasium pupils. The points where I disagree with him will sufficiently appear from what I have already said.

The suggestion which I would make on this subject is this;—Let the reading of dramatic poetry, and also of epic poetry, which is however here less immediately under consideration, commence three years before entrance to the university.* If now one lesson a week be devoted to this most important and extensive department of our whole recent literature, this will be from four to five lessons a month. I would propose to set these four or five hours on the same day in each month, and on this day to read to all the pupils of the three last years collectively, an entire drama.

If it be remembered that these remarks apply to German literature only, and that translations from foreign languages, though to some extent desirable, must still for very important reasons constitute only a moderate proportion of what is read, it will very soon be admitted that the number of works to be considered here is not very large; for, firstly, only works of the highest rank can be admitted, and time has decided the question of rank; and secondly, a portion of those works which possess this requisite, are by their own nature excluded from the schools. After much consideration I have settled upon the following list for our use; of Goethe, *Goetz von Berlichingen*, *Iphigenia*, and *Hermann and Dorothea*; of Schiller, *Wilhelm Tell*, *The Maid of Orleans*; of Lessing, *Minna von Barnhelm*; and besides these, some of Shakspeare's works—perhaps *Julius Caesar* and *Macbeth*, but not Schiller's translation; Herder's *Cid*, and something from Calderon. On this plan foreign works would constitute about a third of the whole; and our purpose would rigidly prohibit any important enlargement of this proportion. A few of the poems selected would require more than the estimated allowance of four or five hours, and should therefore be properly divided; but should still all be read in the course of the same or at most of two days. Others again would not occupy all the time allowed; so that the whole time occupied would scarcely if at all exceed the average allowed of four or five hours a month, or one a week.

We have given the names of twelve separate works; on the plan that one of them should be read each month to the three higher classes together; which would give twelve readings, or if the longest vacation be omitted, from ten to eleven readings, during a year. As these extend through the last three years of the gymnasium course, each pupil will attend from thirty to thirty-six readings, and thus will hear each work read two or three times; a fact very beneficial in its influence upon his remaining reading.

* For Bavaria I should say, "in the third class from above." In view however of the variety of divisions of each year's course in different German countries, I have preferred the words in the text, which as an average designation will not be misunderstood.

The question, Who shall read, will be suggested as a difficulty of this plan. The very extensively received error that it is disgraceful not to be competent to read a tragedy will probably, in many faculties of teachers, cause rather an overplus than a deficiency, of such as consider themselves fit persons. But as the correct doctrine gradually expels this false one, and it becomes understood that dramatic reading requires very peculiar gifts, without which it is perfectly practicable to be quite the ablest teacher in the country, this office will be more and more readily left to whichever member of each corps of teachers shall be found best adapted to it.*

But, is no explanation whatever of these masterpieces to be given to the pupils? I answer, that I am in fact of the opinion that these poems will fulfill their own great and important office, without a single word of explanation. Susceptible scholars will after the reading is concluded go quietly and silently home filled with the great conceptions and mighty fates of which they have been hearing. There will be however, in contrast with these impressions some subordinate points on which there will be some obscurity, of which the pupil will be unable to give any clear account. If now the very proper measure be contemplated of furnishing the pupil some assistance during his own voluntary and unsupervised re-reading of the work which he has heard read, which he may use as a resource in such individual cases of difficulty, I should recommend a printed collection of brief and well applied comments on the work. This might be used by any pupil desiring it, along with his own reading at home; and a number of copies of it should be in the gymnasium library, so that several pupils at once could use it. I will give an illustration to show what kind of commentary I mean. In the programme of the Nuremberg gymnasium for 1840, Joachim Meyer published an excellent explanatory commentary upon Schiller's *Wilhelm Tell*. This commentary is in more than one respect worthy of all praise as a contribution to German literary history; and I myself feel myself under substantial obligations to this industrious author, for his careful information. But for a collection of explanations suitable for gymnasium pupils, only a very small proportion of these comments would be appropriate.

* Space will not permit me to develop the details of my plan; but having carefully worked them out, I believe myself justified in the assurance that with good will and mutual accommodation, all obstacles can be overcome. How such physical difficulties as will sometimes arise can best be avoided, whether by changing the reader at each act or by dividing the lesson; and whether the maturer pupils, if indicating the requisite talents, should assist in the reading, are questions which experience must decide. In like manner I leave it to be decided by experiment, whether it might not be better to occupy successive afternoons for a reading, than a whole day. If the time which my plan requires shall seem too great, in view of other indispensable uses of it, a less number of readings in the year might be given without injuring the essentials of the plan.

Some of them would be already known to the pupils from their other studies, as for instance, what the "*Rigiberg*" is, (p. 42;) and most of the remainder of them are interesting only to such persons as are studying the history of the development of Schiller's dramas, which is not at all the business of a gymnasium student. Thus, we are grateful to the author for his quotation from Scheuchzer, of a passage which may have given Schiller the hint of his fisherboy's song. But no one would learn any thing from the quotation from Scheuchzer, who would not understand the song without it. Schiller, indeed, so fully apprehended the sentiment of the old tradition that he has far surpassed the dry and unambitious account of it in good old Scheuchzer. And if the youth who reads the opening scene of the *Wilhelm Tell*, shall without the help of any commentary find arising in his mind recollections of the fairy tales of his childhood, of nixes and watermen, of the clear glassy waters of the streams or of the dark lake with its floating water-lilies, he will have apprehended the meaning of Schiller's song much more correctly than he can do by consulting the quotation from Scheuchzer. But on the other hand, the explanations of Swiss idioms and of the very remarkable characteristics of Swiss geography and landscape, will in most parts of Germany be very gladly used.*

I have purposely delayed hitherto the consideration of a very important question, viz., how a German anthology for the gymnasium should be chosen; and my reason for doing so is, that it renders it necessary to refer both to dramatic and epic poetry. I may be the briefer on this topic, as so much has already been well said respecting it. Such a collection should in particular contain pieces fit for memorizing; including, besides lyric poems, some extracts from the dramas and epics already named. The mode of arrangement is of much less importance than a proper selection; as there is no necessity that the teacher should adhere to the order of the book. The teacher of each class will of course, as each class comes into his hands, want a list of what it has memorized before. He need not thus preclude himself from repeating what was learned before, but he needs to know whether what he gives to be learned has been studied

* Some objections which have been made to these views deserve consideration. With regard to these I would observe, in the first place, that the non-use which is recommended of comments along with the body of the work, does not preclude the furnishing of whatever preparatory matter may be needed to place the hearers in a proper relation to what is read. And secondly, I willingly admit that the complete execution of my design presupposes a favorable state of the school. Where these conditions are wanting, it will of course be better to give such explanations as may be necessary in the school. But if this be done during the first reading of any piece, it will at any rate be practicable to read it without interruption when it comes up the second time.

before or not. The use for which we intend this collection makes it proper that it should contain only the best kind of matter. Who, however, is to decide what is best, and what not? However various opinions may be in some single cases, still there is a sufficient answer to this question. The criterion must be, the permanent approbation of the best part of the people. And this is another reason, besides the general ones already given,* for not admitting the newest literature into the schools. It can not be left to the schools to decide which of these newest productions shall be allowed a place among our greatest classical writers. The proper task of the school is rather to transmit to the succeeding generation whatever the established approval of previous ones has stamped as excellent. Nor will such a course tend to discourage any cotemporary creative intellect. For the poet speaks to a free public; and will not desire to have his productions brought into vogue by means of the compulsory course of study in a school. If the taste of the pupil has been trained by what is of proved excellence, he will be better able to give the preference to what is best among new publications. But this interdiction of the newest literature from the precincts of the school is not intended to prevent the teacher from giving advice in private conversation to his pupils, even respecting publications not yet of established reputation. Still, that advice would be, as to immeasurably the greatest number of new publications, to leave them unread at least for the present.

Section 3. The Old German in the Gymnasium.

Any one who had proposed at the beginning of this century to introduce the Old German into the course of study of the schools, would have received the answer, which would have been very proper, that all mere amateurship must be kept out of schools. But the case is very different at present. Any one who has even glanced into Grimm's grammar, will not deny that the historical investigation of the German language has become a science of so much importance and of such strict principles, that it is entitled to a respectable place at the side of the more ancient departments of philology. Thus the question at present becomes this: Shall the knowledge of the Old German be confined to a little circle of men learned in that specialty; or shall it, though only to a moderate extent, become the common property of all persons of literary culture? I hope the time is not distant for a full discussion of this question; but on this occasion it must be dismissed with a few words. There is no need to explain

* See above, p. 502, *et seq.*

the value of a knowledge of the Old German to jurists. The most important authorities on German law have since the thirteenth century existed in German; and every one who has examined the subject knows that a knowledge of the present German language is not sufficient for an understanding of these authorities. German theologians will more and more fully recognize an acquaintance with our ancient language as necessary, in proportion as they recognize more fully the important place occupied during the Middle Ages by the diffusion of Christianity among the people, and its popularized forms of presentation. These considerations will cause an immediate intercourse with the writers of that important period to appear, to the German pastor, no less desirable than the study of many of the Latin Fathers. Even a Protestant theologian, who from ignorance respecting the mediæval Catholic period, does not consider it of much importance, will find a new light shed upon both the language and the facts of Luther's writings, if he shall acquire a knowledge of that portion of the productions of his mediæval predecessors which is valuable.

The fact however that jurists and theologians can usefully study the Old German in their own departments, will still not entirely justify its reception within the sphere of the higher general school culture, without the additional reason of a more thorough general culture. Here, however, the advocate of the study of the Old German finds himself in a somewhat difficult situation. Any one who has a moderately good knowledge of the Old German, will usually not need any argument to convince him of its value. But those who know nothing about it, must have a certain amount of predisposition in its favor, before they can be made to comprehend its merits. The philological student finds the Old German valuable for two reasons. He reads in the history of German literature, of the great number of German poems, some of them of great distinction, produced during the middle ages; and he also finds himself at every step of his progress unable to understand the structure of the cotemporary German without a knowledge of its history. If now in addition to these considerations those are applied to our own language and literature, which are commonly and with justice urged for formal culture by means of the Latin and Greek, two consequences will irresistibly follow; first, that it is an unnatural situation for our men of literary culture, to be able to read Greek and Latin poems in the original, but not our own ancient poems; and second, that it is reasonable to require some knowledge of the structure of our own language, from those who are justly required to possess quite a comprehensive knowl-

edge of the Latin and Greek. I can scarcely believe that upon calm consideration, any one will deny these positions. The failure to carry them into actual practice will only be accounted for, by able educators, by the apprehension that the introduction of the study of Old German might prove detrimental to that of Greek and Latin. If this were actually the case, I should myself consider it necessary to use extreme caution in introducing the Old German to our gymnasia. But all such apprehensions arise from obscure or erroneous ideas of what is contemplated; as will most plainly be shown by a more particular statement of the extent of time and study which we should ask to be devoted to the Old German.

The question at what period of the school course the Old German should be studied, has been answered in three different ways. Some have maintained that natural principles require that we should begin with the Old German at the beginning of our instruction in language. But this plan has every reason against it. It misconceives the nature of our language, and of historical grammar, by undertaking to make boys of from eight to ten years old, analyze their own language historically. But aside from this unnatural character, practical necessities furnish the most substantial objection to this scheme. For, the boy must be master of our cotemporary written language, before he can think of beginning the Old German. But this is only accomplished at the time when, besides continuing the study of the written language, he is devoting all the strength he can command to the study of Latin and Greek. For these reasons, others have placed the study of Old German at the opposite end of the course of education, leaving it entirely for the university. Theoretically, it might appear as if there were many reasons in favor of this plan. But it is inconsistent with the idea of making some knowledge of Old German an attainment common to all educated persons; for even in the most favorable circumstances, only a very small part of the whole number of students would take up that study. Thus there only remains as the place for commencing the study of Old German, the upper classes of the gymnasium; and the opinions of competent judges seem recently to be becoming more unanimous in favor of it.

A second important question is, what shall be the extent of the gymnasium instruction in Old German. The first glance at Grimm's grammar will show that but a very small part of all the dialects there treated can be taught in a gymnasium. The decision which of them shall be taught, must depend not upon their intrinsic excellence, nor literary wealth; but altogether upon their relation to our own cotemporary German. On any other principle, we shall find the claims of

the Old North German, with its rich literature and very remarkable grammatical forms, among the first; but no reasonable person would advocate its introduction into our gymnasia. The Middle and the Old High German are the dialects most nearly connected with our language; and therefore, together with the first elements of the Gothic, should be introduced into the schools. Proper management will remove any apprehensions as to the extent of this material. The Middle High German alone will not suffice; for although the regularity of its structure approximates it to the early condition of the language, its abbreviated and silent inflections are far more similar to the New than to the Old High German and the Gothic; so that while it would serve one of our purposes well enough, viz., of an introduction to the Old German poetry, it would fail in the other, the history of the German language. For this latter purpose it is necessary to go quite back to the Old High German and Gothic. This proceeding will be advantageous in two ways; our own language will come, through the Gothic and Old High German, into a connection; so far as relates to grammar and etymology, with both the classical languages; and also, the Old High German and still more the Gothic, form the best basis for the study of every other German dialect.

The practical arrangements for these studies might be thus: Let two hours a week during a year and a half of the gymnasium course be devoted to the Old German. The two half years of the second class and the first of the first* (or highest; *Translator*) might be chosen. In the second class, should be taken up the first elements of Gothic, and of Old and Middle High German etymology, studied together in comparison; after which a few little exercises in Gothic and Old High German may be read with the pupils. The greatest difficulty here will be found to be in preserving the proper medium between an unattainable thoroughness and a barren superficiality. The last fault will be most frequently to be apprehended, though sometimes it is the former. To be satisfied with merely being able to guess at the meaning of Gothic and Old High German is a useless waste of time; it would be better to let them entirely alone. Their study is profitable only when followed in a strictly grammatical manner. But on the other hand it is quite out of the question, and

* It is certain that the study of Old German properly belongs to the upper gymnasium; though it is not attempted here to decide definitely in which classes it should come. I anticipate in this place also, the objection that the time I require can not be afforded by the pupil without overworking himself. If this be true, the study must be confined within two half years, the Gothic, Old and Middle High German all being commenced together, and to be continued after the manner above recommended.

would be quite useless, to require the pupil to be as much at home in the grammar of Gothic and Old High German, as he may properly be expected to be in Latin and Greek. The proper medium here seems to me to be, to let the pupil go through the lesson next to be recited, and make what he can of it by himself; the teacher adding such instruction as is necessary, but leaving as much as possible to be worked out by the pupil. Where the pupil's knowledge fails him, the teacher should explain, with the same thoroughness and fullness that every good school requires in Latin and Greek; without omitting any form, or slurring over any difficulty. The pupil should make notes of the teacher's explanations, in the same manner as is required in the upper classes on the Greek and Latin authors. By this method the scholar will derive great advantages, and his work, while not easy, will at any rate not be an unattainable enterprise.

In the second half year of the second class, the pupil should begin by a review of the most important part of his previous lessons. This having been accomplished after a few weeks, he should begin to read Middle High German poetry, and should continue this up to the end of the first half year of the first class. But care should be taken not to diminish the success and pleasure of the pupil by making him at the outset read too many disconnected fragments. It is better to take up fewer single pieces of some length. When shorter compositions have afforded sufficient practice on the principal points of grammar, the pupil may proceed to the *Nibelungen*. If it is thought best to take up still other works, they should be as far as possible complete ones; not mere illustrations of literary history; for reading this latter description of matter is appropriate to a subsequent period of study.*

If a skillful classical teacher will now glance backward at the requirements thus stated, he will admit, on a fair examination, that they are at any rate not dangerous; for if he will reckon up the amount of time and labor which our plan would require to be devoted to the study of German from the beginning of the study of Latin up to the last half year of the gymnasium, he will find that no more is wanted, even including the Old German studies, than most school courses of study allow for German without them.†

* Pupils who have at the gymnasium acquired the beginning of a knowledge of the Old High German, and can read with ease some Middle High German poetry, can with real advantage attend lectures during their university course on the history of the Old German Literature. This is the natural order; and if in exceptional cases it should be found expedient to enter upon this advanced department of study in the highest gymnasium class, an intelligent teacher will not fail to avoid the error of beginning the house at the ridgepole.

† It is self-evident that the Old German can not be studied except at gymnasia where German is throughout the language of instruction. At gymnasia however where, while that is

Section 4. German Literary History at the Gymnasium.

A sufficient opinion has already been expressed of that sort of literary history in the gymnasium, which professes to conduct the pupil "into all the depths of the innermost life of the soul of our nation," and to develop the works of Goethe and Schiller "from their general views of the world."* I can here only repeat, that with respect to the study of German literary history in the gymnasium, nothing will need to be so carefully avoided as the increasing tendency to carry it to an unreasonable extent. If it is to be undertaken as is unfortunately often recommended by educators otherwise both able and useful, I have no hesitation in saying that it would be much better for Germany if the schools should have nothing at all to do with German literature.† Unless we are to injure more than we benefit the cause of German literary history at the gymnasium, we must always remember that the gymnasium must teach only the rudiments of it. Its further pursuit belongs to the university and to actual life; and for this precise reason, such a connected and symmetrical study of it as a book or even a university course of lectures on the subject would require, must not be allowed in the gymnasium. That institution must confine itself to such points as are most necessary, and adapted to the age of its pupils. Its aim should be not an exhaustive presentation of the intellectual history of our people, but on one hand to supply the pupil with such knowledge as is quite indispensable, and on the other to imbue him with the desire to proceed further in the study. Both these objects will in a great measure be attained by the means prescribed in our former sections. Some account of the most important monuments of the earliest German literature will be given by the teacher in the course of his treatment of Gothic and Old High German grammar. What is most necessary about the Middle High German poetry comes within the introduction to the course of reading in that language. Much will also be said upon the great New High German writers; on some, as Luther, in the historical course; on others during the reading of their poems.‡

the case, there are very many pupils whose native language is not German, the question will require careful consideration, whether the study of the Old German will not too much interfere with the acquisition of the New High German written language. In gymnasia from which Old German is excluded for such reasons, a New High German translation of the *Nibelungenlied* should be one of the books to be read either within or without study hours.

* See above, p. 504.

† I had originally intended to work out this section in detail, with numerous authorities from text-books, periodicals, &c. I have, however, concluded rather to leave my material unused than to risk hurting the feelings of well-meaning persons. Errors are more easily to be forgiven in so new a department of instruction.

‡ See above, p. 511.

All these points can be by a competent teacher sufficiently well discussed during the last half-year of the gymnasium course. The reference made to Old German literature will be very short; for its fuller consideration must be left to the university, to which place indeed many would postpone the whole study from its A B C upwards; while others find themselves prepared when yet in the gymnasium to study something about the "Spirit of Old German literature," although of the opinion that conjugating and declining would more appropriately be left for the university.

In New High German literature, a brief review of our dramatic poetry should be added to the acquirements already prescribed in lyric poetry. There are two reasons for postponing this to this last half-year; because the pupil can now consider the great masterpieces of our dramatic literature without obstruction by any prejudices; and because he is now acquainted with some of the antique plays.

The teacher should now, however, direct the attention of his pupil especially to our great prose writers; and among these, most of all to Luther, Lessing and Goethe. How little the gymnasium can aim at completeness in this study, is shown by the considerations, that even as to Lessing, one of the most important phases of his literary activity can only be just touched upon; and that a very important department of German prose writing, the strictly speculative, must absolutely be passed over with a mere reference to future studies.

No department of the whole course of instruction underlies to so great an extent the individual plans of organization and educational requirements of single institutions or countries, as that of German literature. And in dealing with it, there are two considerations which should equally be kept in mind. One is, that the pupil, as long as he can be induced to learn, should be supplied with such knowledge as is most indispensable. And the other is; that the utmost care must be taken, not to anticipate superficially in the gymnasium what can not be thoroughly studied until during the university course.*

CHAPTER VI.—GERMAN IN THE HIGHER BURGER SCHOOLS.

The higher burgher schools, as a public institution, are of very recent origin. This alone is sufficient to explain why the conception of

* I would repeat once more, at the close of this section, that the practical plans which it suggests are not proposed as perfect ones. They will on the contrary permit modifications of the most various kinds without any material change of their fundamental principles. I would therefore beg of those able educators of whom so many are to be found among our gymnasium teachers, not to permit themselves to become prejudiced against all my suggestions because they may disapprove of some individual ones amongst them.

them has not been as definitely determined as those of the gymnasium, or the other older classes of institutions. Besides this novelty however, there is an intrinsic difficulty in the subject. These schools have been called into existence by the requirements of practical life. Certain avocations demand a school training more advanced than that of the usual common school, and yet substantially different from the education afforded by the gymnasium to the educated classes. It is to answer this demand that the higher burgher schools have been established. Very various opinions were early advanced as to whether these schools were properly professional* schools, or merely schools for general education, with a subjoined course of study for particular avocations. At present, the view may be considered established, which distinguishes the higher burgher schools from the special schools.† Accordingly, the higher burgher schools are not intended to afford the knowledge and skill required for any one particular calling, but to give that particular kind of general culture required for the classes for whom they were established. This endeavor to ascertain a definite ideal *status* for these schools, is deserving of nothing but approbation; though at the same time it must not be forgotten that this ideal location is determined both as to its nature and its limits, by the actual every-day requirements of the intended vocation of the pupil, just as is the case with the gymnasium.

Thus we are to look upon the higher burgher school as an institution of general culture; and to distinguish it from the schools in special departments,‡ although the particular wants of the community in which it is, may sometimes render it more or less approximately like them.‡ The schools in special departments will frequently find it necessary, besides their special course, to afford further instruction in general culture; and here, in Germany at least, German would be a prominent study. The extent and precise management of the instruction given in German would in such a case be determined by the future vocation for which the school prepares its pupils. Thus, the study of the German language and literature in a military school would be very much like the same in the higher burgher school or the gymnasium; while in a school of weaving or for training good servants, such a study would be out of place. In the intermediate classes of schools, the determination of the proper extent of this study must often be difficult. Every friend of the fatherland would favor

* "Avocational" (*Berufsschule*), is nearer the idea.—Translator.

† *Fachschule*.

‡ Compare H. Tellkamp, "*Higher burgher schools of Hanover (Die höhere Bürgerschule in Hannover,)*" Hanover, 1845; p. 10.

and desire the best education for all classes. But to go beyond the proper limits is to do an injury both to our people and our literature. But as we can not here go further into detail on this subject, which would lead us into entirely new fields, we will now return to the general class of higher burgher schools.*

The characteristic studies to be taught by the higher burgher schools, as stated by their advocates, are modern languages and natural science, to which may be added, as common to these institutions and the gymnasia, religion, mathematics and history. There is however a controversy as to the addition of Latin, but a majority is in favor of it, though to a much more limited extent than in the gymnasium.†

The difference of opinions on the proper character of the higher burgher schools, and the uncertain definition of their scope, renders it scarcely possible to state in general terms what should be their position in regard to instruction in German. The best mode of answering the question will be, as in a previous case, to ascertain what is the relation of these schools to actual life on one hand and to other educational institutions on the other, and thus to deduce their office for the German language. This inquiry will naturally be made with a reference to what has already been decided on the subject of instruction in German, first generally, then in the common schools, and lastly in the gymnasium. If we compare the higher burgher schools with the common schools, we find the leading distinction of the former to be that they teach one or more foreign languages,‡ thus, as do the gymnasia, affording some collateral advantages for studying German. Here is however a most essential distinction—and not the only one—between the higher burgher school and the gymnasium, in that the former makes the study of the modern languages the central point of its instruction, while at the latter it is the ancient ones. The belief that there was no other substantial distinction than this has led to entirely erroneous conclusions respecting the higher burgher

* The question whether any one school is to be considered as for a department or for general culture is not so easily to be determined as many persons imagine. Thus; a military school may be looked upon as a special school, whose object is to afford officers the knowledge required by their profession. But as such a school affords to the officer at the same time his general education, it is just as properly the school for general culture, for officers. Theoretically, a distinction must be made between special education and education adapted to social rank (*Standesbildung*); but practically, individual schools can not be strictly grouped by this distinction.

† With respect to the variety of views which are entertained on the higher burgher schools, I refer to the books, articles, &c., of Tellkamp, Scheibert, Mager, Körner, Hopf, &c.

‡ This distinction must be maintained throughout, unless we are prepared to call every good common school of a high grade a higher burgher school, and thus to quite destroy the distinct idea of the latter. In countries where German is not the native language of the pupils, that language is of course an additional one, if learned.

schools. Their most important difference consists in the different objects they propose to themselves. The gymnasium affords an introduction to the scientific studies of the university; not, that is, to studies in special employments, but to those constituting a part of general culture. Thus it affords to its pupils only the preparatory half of their general culture, the remaining portion being left for the university. The higher burgher school, on the other hand, actually completes the general culture of its pupils, so far as they obtain it in schools; for its pupils leave it, in part to enter schools properly and exclusively devoted to some one vocation, and in part to enter at once upon practical life.*

From what has thus been said upon the study of German at the higher burgher schools, it follows that they can not undertake to instruct in the German language and literature in the scientific and comprehensive manner practicable by the gymnasium and the university with their indissoluble connection; for to this latter purpose a knowledge of the ancient languages, and a life devoted to learned pursuits, are conditions indispensable, and attainable only at the university, among all our public institutions.

The purposes to be attained in the higher burgher schools have reference in part to the German language, in part to the German literature. As to the former, a distinction must be made between practical and theoretical acquirements. In the practical direction the graduate should have accomplished as much as has above been prescribed for a graduate of the gymnasium; viz., correctness in the use of the written language, and a certain degree of development of the understanding and the taste. Experience must decide to what extent the higher burgher schools afford the means of reaching this result.† Quite an additional amount of theoretical knowledge of German may be allowed, beyond that furnished by the common schools, as the study of French and English in the higher burgher schools affords an excellent auxiliary means for a profounder knowledge of the native language.

An introduction to German literature is one of the most important and agreeable duties of the higher burgher schools. Much of what has been said in a previous chapter on this point at the gymnasium is applicable here also; though many modifications in it must also be

* Compare Telkamp's views, at the meeting of educators interested in the German real schools, at Hanover, Sept. 1855; in the "*Pedagogical Review* (*Pädagogisches Revue*)," Dec. 1855, p. 369.

† Some valuable suggestions are made by G. W. Hopf, "*On methods for exercises in German style in the intermediate schools* (*Ueber Methode der Deutschen Stilübungen in Mittelschulen*)," 2d ed., Furtb, 1851.

made. Thus, the absence of a knowledge of Greek must be supplied, to some extent, by the use of the best translations of some of the chief classics; of Homer, above all. I will not venture to judge what other authors should be so used.

The subject of Old German requires a few words more. Gothic and Old High German, as indispensable to a scientific knowledge of the structure of the German language, must not be omitted from the course of study at the higher burgher school, though this school can aim only to a less extent at any scientific knowledge. The Middle High German, however, should for several reasons only be introduced where its study will admit of the requisite correctness of attainment in the written German. And in particular; just in proportion as the higher burgher schools, by reason of their increased intercourse with the French and English, approach towards the danger of an estrangement from the native language, so much the more should the predominance of German be assured by every means; an object scarcely in any other way to be so well attained as by the reading of such Middle High German poems as were the true outgrowth of German soil. Where such poems can not be read in their own dialect, it should be done in the best translations.*

CHAPTER VII.—GERMAN AT THE UNIVERSITY.

It is true that the discussion of the study of German at the university is without the limits which we prescribed to ourselves. It is not our design however to go any further into the scientific elements of that study, but merely to discuss the university studies so far as may complete the practical view given in the foregoing chapters.

Section 1. Old German at the University.

The question whether the study of the Old German language and literature is a distinct science, must stand or fall with that whether classical philology is such. But as no one denies the necessity, for the purposes of classical philology, of special professorships for Greek and Roman antiquities, a similar arrangement must be admitted as proper for Old German philology, however the question may be decided.

No mind of penetration will doubt the great importance of the investigation of German antiquities. One single consideration is sufficient to prove the point, namely; that these studies are directed to a period during which the progress of German culture was not inter-

* As in the case of the mention of Homer just above, the proper limitations in this direction must be taken for granted.

fered with by difference of religious beliefs. However different therefore, opinions may be respecting the literary monuments of the middle ages, one fact is undeniable, namely, that the elements which resulted in the German Reformation were then still operating along with those of the Roman Catholic kind. Thus, the investigation, pursued in the right spirit, of the great past of the German nation, will strengthen the intellectual bands which hold our fatherland together, notwithstanding its religious subdivisions.

The advocates of classical philology should consider the investigators of German antiquities, not as adversaries or rivals, but as friends and allies against the common enemy, the growing tendency towards vulgarity in the character of the language. The dignity of German philology does not lower that of classical philology, but elevates it; just as, in natural science, the progress of chemistry does not hinder, but promotes, that of physics.

The object of the Old German philology at the university is a two-fold one. It should firstly afford the means to such as desire them, of continuing the studies which were begun at the gymnasium; and secondly, should give the future gymnasium teacher the knowledge requisite for the performance of his duties in that institution. Like classical philology, it has the character in the former respect of a general science; in the latter, of a special professional science. These two characters will however frequently become united, as is the case also in classical philology, and even to a greater extent, because no definite limits have yet been assigned to the study of German philology in the gymnasium. If the gymnasium should fully accomplish all that we have above laid down for it, then the university will be able to carry a larger proportion of its students further in the history of the Old German literature, and in a knowledge of the whole development of the German mind.* It would also afford to any individuals whose taste, or whose profession, as German law, for instance, might so incline them, the opportunity of studying other German dialects, especially Anglo-Saxon or Old North German. Still however, the study of Old German philology must consider these dialects, which are more distant from us, and in part difficult, as holding a place more like that of Sanscrit or Arabic than that of Greek or Latin. For it would be unendurable to have a dainty amateurship occupy the place of thorough and useful studies.

At most of the German universities, the preparation of future

* We have already valuable means towards the accomplishment of this purpose, both in the works published on German literary history, and in the reading-books of Old German. Of both these classes, the works of Wilhelm Wackernagel may be taken as models.

gymnasium teachers and the supply of general requirements will amount to pretty nearly the same thing. Hereafter, however, the candidate for a place as gymnasium teacher must be required to have some knowledge of Old German, unless its study in the schools is to degenerate into mere injurious smattering. What I would propose for the present is, to require at the examination in philology, as much Old German as was prescribed for the gymnasium in our third chapter, the first elements of Gothic, Old High German and Middle High German,* and a few of the leading facts of German literary history. I would here also make the requirements as moderate as possible; for the Gothic and Old High German are not so easy as one unacquainted with them might imagine.† But hereafter, every philological student should know their elements; which may be accomplished without any injury to his classical studies. The examination will speedily show who has the greatest talent and inclination for Old German; and to such should the instruction in it be confided, besides their classical lessons.

But the question whether philological students shall acquaint themselves with the elements of Old German, must be kept distinct from that whether Old German should be studied at the gymnasium. Even those who answer the latter in the negative, ought not to deny the high value of that language to philologists. For even if Old German be excluded from the gymnasium, still every teacher must give instruction in German. But a scientific insight into the structure of our language can be acquired only upon the basis of a knowledge of its history. And this knowledge, while practically necessary to the philologist, has also its value for another reason. The comparative grammar of the Indo-Germanic languages has now been carried to such a point of development that the classical philologist must necessarily have to do with it. For while opinions may differ as to the great or small value of a study of the Asiatic branches of the Indo-Germanic family of languages, in any event a knowledge of the fifteen hundred years of the history of the German must constitute the best introduction for all our philologists, to the historical study of language.

Section 4. New High German at the University.

Neither at the gymnasium nor at the university does the study of

* It is understood that more Middle High German is required than of the other two; and the point must be clearly ascertained whether the candidate has heard with advantage a thorough exposition of some Middle High German work.

† The foolish remark which we sometimes hear at a first glance into a Gothic New Testament, "That is entirely easy, I understand all of that," will at once be exposed to deserved shame if a passage whose contents he does not know be shown to one of these born connoisseurs. The actual state of the case will very quickly appear.

the New High German require a separate teacher. Its grammatical structure will naturally be explained in the account of the history of grammar by the teacher of Old German. Style, and New High German literature, are not however in the same manner within the province of the professor of Old German. Besides the improving influence of all good lectures, all intelligent teachers of classical philology, even in the university, will coöperate in promoting the cultivation of a good German style, as well as of good taste.

The study of the New High German literature has even already experienced an important influence from the historical German philology; which, as may be easily foreseen, must much increase. For this reason, as well as for others, it is much to be desired that the teacher of the older German language and literature should include those of the more modern within the scope of his studies and of his lectures.

But whoever shall undertake to teach upon the New High German language and literature at the universities, whether philologist, philosopher or historian, will always be under the necessity of having at the foundation of his instruction, a correct, efficient and properly limited study of German, in the schools.

VII. THE BOSTON LATIN GRAMMAR SCHOOL.

THE FREE, LATIN, OR LATIN GRAMMAR, SCHOOL of Boston, is one of the few historical schools in this country, its foundation having been laid either in a vote of the "townsmen" of Boston on the thirteenth day of April, 1635,* "entreating Mr. Philemon Permont to become schoolmaster for the teaching and nurturing of children," or in the subscription started "at a general meeting of the richer inhabitants," on "the 22d of the sixth month (Aug.) 1636," at which about 50*l.* "was given toward the maintenance of a free schoolmaster for the youth with us—Mr. Daniel Maud being now also chosen thereunto." In either case the school was in all probability what was then known as a Grammar School. Both Mr. Permont and Mr. Maud were men of education, as their subsequent connection with the ministry indicates, and it is not impossible that there was but one school, which was designated a *free* or *endowed* school, and that Mr. Maud was the first teacher, for the records are entirely silent as to Mr. Permont's yielding to the "entreaties of his fellow-townsmen;" and the early records of New Hampshire testify to his presence and labors as a clergyman in the settlements on the Piscataqua only a few years subsequent to the urgent call before-mentioned—an early example of the too common practice of men of the right education to become pastors, giving up the feeding of the lambs, for the less onerous charge of attending the full-grown sheep, whose fleeces probably pay better than the frolicsome and mischievous pranks of the younger portion of the flock.

Whatever may be the date of its establishment, or whoever may have been its first teacher, the first "Free Schoole," or "Grammar School," or "Latin Grammar School," of Boston, was the lineal descendant of the old Free Schoole or Grammar School, or Latin

* This was not the earliest movement in this country towards the establishment of a school—even a free school—Rev. Mr. Copeland having raised by subscription a larger sum than was raised in Boston, to establish a *Free School* in Charles City, in Virginia, as early as 1621; and among the officials of the Dutch West India Company, at Manhattan, in 1633, was Adam Roelandsen, "the schoolmaster," and the school which he taught, it is claimed by the Historians of New York, is still in existence in connection with the Dutch Reformed Church.

Grammar School in England—the connecting link between the public schools (in the original use of the term) of old and New England—the hearth-stones of classical learning in both counties. In its early history and down to the period of the revolution, this school preserved a close resemblance to its prototype in England—in the designation of its teachers and assistants as master and usher—in the tenure of office, as well as in the mode of the master's induction into the same, and in the manner of his compensation. But we do not propose in this article to trace out these resemblances, any further than they will be introduced in speaking of Ezekiel Cheever's connection with the Latin School, which is here reproduced* for the purpose of showing, by an account of the school as it is under its present learned and highly esteemed principal, Francis Gardner, the progress which has been made, not only in its material outfit, but its range of instruction. Our object in this article is to present the school at the two most flourishing periods of its history—separated by an interval of nearly one hundred and fifty years—and in both periods universally regarded as among the best, if not the best classical school in the country.

I. MASTERSHIP OF EZEKIEL CHEEVER. 1670—1708.

EZEKIEL CHEEVER, the son of a linen draper of London, was born in that city on the 25th of January, 1614. Of his education and life in England, we find no mention. He came to this country in 1637, landing at Boston, but proceeding in the autumn of the same, or the spring of the following year, with Theophilus Eaton, Rev. John Davenport, and others, to Quinnipiac, where he assisted in planting the colony and church of New Haven—his name appearing in the "Plantation Covenant," signed in "Mr. Newman's Barn," on the 4th of June, 1639, among the principal men of the colony. He was also chosen one of twelve men out of "the whole number thought fit for the foundation work of a church to be gathered," which "elect twelve" were charged "to choose seven out of their own number for the seven pillars of the church," that the Scripture might be fulfilled, "*Wisdom hath builded her house, she hath hewn out her seven pillars.*" He sometimes conducted public worship, and was elected one of the "Deputies" from New Haven to the General Court of the Colony, in October, 1646.

He commenced his career as a schoolmaster in 1638, which he continued till 1650, devoting to the work a scholarship and personal character which left their mark for ever on the educational policy of

* American Journal of Ed., Vol. I, p. 297.

New Haven.* His first engagement was in the only school, which was opened within the first year of the settlement of the colony, to which the "pastor, Mr. Davenport, together with the magistrates," were ordered "to consider what yearly allowance is meet to be given to it out of the common stock of the town." In 1641, a second and higher grade of school was established, under Mr. Cheever's charge, to which the following order of the town meeting refers :

"For the better training of youth in this town, that, through God's blessing, they may be fitted for public service hereafter, in church or commonwealth, it is ordered that a free school be set up, and the magistrates with the teaching elders are entreated to consider what rules and orders are meet to be observed, and what allowance may be convenient for the schoolmaster's care and pains, which shall be paid out of the town's stock."

By Free Schoole† and Free Grammar School,‡ as used in this extract,

* To the bright example of such a teacher, and especially to the early, enlightened, and persevering labors of the Rev. John Davenport, the first pastor of the first Church of New Haven, and of Theophilus Eaton, the first Governor of the Colony, is New Haven indebted for the inauguration of that educational policy which has made it a seat of learning from its first settlement for the whole country. The wise forecast and labors of these men contemplated, and to some extent realized; 1. Common Town Schools, where "all their sons may learn to read and write, and cast up accounts, and make some entrance into the Latin tongue." 2. A Common, or Colony School, with "a schoolmaster to teach the three languages, Latin, Greek, and Hebrew, so far as shall be necessary to prepare them for the college." 3. A Town or County Library. 4. A College for the Colony, "for the education of youth in good literature, to fit them for public service in church and commonwealth." The whole was made morally certain by the employment of good teachers from the start. After the retirement of Mr. Cheever from the school, the records of the Town are full of entries showing the solicitude of the Governor and Minister in behalf of the schools and the education of the children and youth. Under date of Nov. 8, 1682: "The Governor informs the court that the cause of calling this meeting is about a schoolmaster," that "he had written a letter to Mr. Bower, who as a schoolmaster at Plymouth, and desires to come into these parts to live, and another letter about one Rev. Mr. Landson, a scholar, who he hears will take that employment upon him,"—and "that now Mr. James was come to town, who would teach the boys and girls to read and write"—"and there would be need of two schoolmasters—for if a Latin schoolmaster come, it is found he will be discouraged, if many English scholars come to him." About the same date: "The town was informed that there is some motion again 'on foot concerning the setting up of a College here at New Haven, which, if attained will in all likelihood, prove very beneficial to this place"—"to which no man objected but all seemed willing." At a General Court of the Colony, held at Guilford, June 28, 1682, "it was thought [the establishment of a college for New Haven Colony] to be too great a charge for us of this jurisdiction to undergo alone. But if Connecticut do join, the planters are generally willing to bear their just proportion for creating and maintaining of a college there [New Haven]." "At a town meeting, held February 7, 1667 ['8], Mr. John Davenport, Senior, came into the meeting, and desired to speak something concerning the [Grammar] school; and first propounded to the town, whether they would send their children to the school, to be taught for the fitting them for the service of God, in church and commonwealth. If they would, then, the grant [made by Mr. D. in 1660, as Trustee of the Legacy of Gov. Hopkins] formerly made to this town, stands good; but, if not, then it is void: because it attains not the end of the donor. Therefore, he desired they would express themselves." Upon which several townsmen declared their purpose "of bringing up one or more of their sons to learning," and as evidence of the sincerity of their declaration, and of the former efforts of Gov. Eaton and Mr. Davenport, in favor of liberal education, Prof. Kingsley in his Historical Discourse, on the 200th Anniversary of the First Settlement of the Town, remarks:—"Of the graduates of Harvard College, from its foundation to year 1700 [the founding of Yale College], as many as one in thirty, at least, were from the town of New Haven"—with a population, so late as the year 1700, of only five hundred persons.—See *Harvard's History of Education in Connecticut*, 1833.

† The first establishment of the FREE SCHOOL—or School for the gratuitous instruction of poor

and in the early records both of towns and the General Court in Connecticut and Massachusetts, was not intended the Common or Public School,

children can be traced back to the early ages of the Christian Church. Wherever a missionary station was set up, or the Bishops' residence or Seat [*cathedra*, and hence Cathedral] was fixed, there gradually grew up a large ecclesiastical establishment, in which were concentrated the means of hospitality for all the clergy, and all the humanizing influences of learning and religion for that diocese or district. Along side of the Cathedral, and sometimes within the edifice where divine worship was celebrated, "a song school," where poor boys were trained to chant, and the "lecture school," where clerks were taught to read the sacred ritual, and in due time the "grammar school" when those who were destined for the higher services of church and state were educated according to the standard of the times, were successively established. The monasteries were also originally seats of learning, as well as places of religious retirement, of hospitality for the aged and infirm, and of alms for the poor of the surrounding country. Their cloister schools were the hearth-stones of classical education in every country of Europe, and were the germs of the great Universities, which were encouraged and endowed by learned prelates and beneficent princes for the support and exaltation of the Christian faith and the improvement of the liberal arts. But for the endowments and the ordinances and recommendations of early synods and councils, these schools might have been accessible only to the children of the titled and the wealthy. The council of Lyons in 1215, decreed "that in all cathedral churches and others provided with adequate revenues, there should be established a school and a teacher by the bishop and chapter, who should teach the clerks and poor scholars gratis in grammar, and for this purpose a stipend shall be assigned him;" and the third council of Lateran still earlier ordained—"that opportunity of learning should not be withdrawn from the poor, who are without help from patrimonial riches, there shall be in every cathedral a master to teach both clerks and poor scholars gratis." In the remodelling of the cathedral establishments, and the demolition of the monasteries by Henry VIII., and his successors, several of the cathedral schools were provided for, and Royal Grammar Schools founded out of the old endowments.—See *Barnard's National Education in Europe*.

The names, by which the various educational institutions in the colonies were designated in the early records and laws on the subject, were adopted with the institutions themselves from the fatherland, and must be interpreted according to the usage prevailing there at the time. By a *Grammar School*—whether it was a continuation of the old Grammar School of the Cathedral, or the Cloister School of the Monastery, in some cases dating back even beyond the reign of Alfred—or newly endowed by Royal Authority out of the spoils of the religious houses, by Henry VIII., Elizabeth, or Edward VI.—or established by benevolent individuals afterwards—was meant a school for the teaching of Greek and Latin, or in some cases Latin only, and for no other gratuitous teaching. A few of the poor who were unable to pay for their education were to be selected—some according to the parish in which they were born or lived, some on account of the name they bore,—and to receive instruction in the learned languages, and under certain conditions to be supported through the university. These Public Grammar schools were thus the nurseries of the scholars of England, and in them the poor and the rich, to some extent enjoyed equal advantages of learning, and through them the way to the highest honors in the state, and the largest usefulness in the church was opened to the humblest in the land.—See *Barnard's National Education in Europe*.

"*Considerations concerning Free Schools as settled in England*" by Christopher Wase, published in Oxford, 1678. Carlisle's "*Endowed Grammar Schools in England and Wales*," 2 vols. London, 1818. Ackermann's, "*History of the Principal Schools of England*," London, 1816. Parliamentary Reports of Commissioners to enquire into the Endowed Charities of England and Wales from 1836 to 1850.

The Free Schools of England were originally established in towns where there was no old Conventual, Cathedral, Royal or Endowed Grammar School. With very few exceptions these schools were founded and endowed by individuals, for the teaching of Greek, and Latin, and for no other gratuitous teaching. The gratuitous instruction was sometimes extended to all the children born or living in a particular parish, or of a particular name. All not specified and provided for in the instruments of endowment paid tuition to the master.

The total value of Endowed Charities for Education in England and Wales, including the Grammar and Free Schools, and excluding the Universities and Great Public Schools of Eton, &c., according to a late report of the Commissioners for Inquiry into their condition, is returned at £75 000 000. and the annual income at £1 309 395, which, by more judicious and faithful management, it is estimated, can be raised to £4 000 000, or £20 000 000 a year.—*Barnard's National Education in Europe*, P. 736.

as afterwards developed, particularly in Massachusetts, supported by tax, and free of all charge to all scholars rich and poor; neither was it a Charity School, exclusively for the poor. The term was applied here, as well as in the early Acts of Virginia* and other states, in the same sense, in which it was used in England, at the same and much earlier dates, to characterize a Grammar School unrestricted as to a class of children or scholars specified in the instruments by which it was founded, and so supported as not to depend on the fluctuating attendance and tuition of scholars for the maintenance of a master. In every instance in which we have traced their history, the "free

* The Virginia Company in 1619, instructed the Governor for the time being to see "that each Town, Borough, and Hundred procured, by just means, a certain number of their children, to be brought up in the first elements of literature: that the most towardly of them should be fitted for college, in the building of which they proposed to proceed as soon as any profit arose from the estate appropriated to that use; and they earnestly required their utmost help and furtherance in that pious and important work." In 1624, Mr. Copeland, chaplain of the Royal James, on her arrival from the East Indies, prevailed on the ships company to subscribe £100 toward "a free schoole," and collected other donations of money and books for the same purpose. The school was located in Charles City, as being most central for the colony, and was called "*The East India School*." The company allotted 1000 acres of land, with five servants and an overseer, for the maintenance of the master and usher. The inhabitants made a contribution of £1500 to build a house, &c.

A second Free School was established in Elizabeth City in 1642; although Gov. Berkeley, in 1670, in reply to the Question of the Commissioners of Foreign Plantations, "what course is taken about instructing the people within your government in the Christian religion; and, what provision is there made for the paying of your ministry?" answered as follows:—

"The same course that is taken in England out of towns; every man, according to his ability, instructing his children. We have forty-eight parishes, and our ministers are well paid, and, by my consent, should be better, if they would pray oftener, and preach less. But, of all other commodities, so of this, the worst are sent us, and we have had few we could boast of since the persecution in Cromwell's tyranny drove pious, worthy men here. But, I thank God, there are no free schools, nor printing, and, I hope we shall not have these hundred years; for, learning has brought disobedience, and heresy, and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both!"

To the same question the Governor of Connecticut, replied: "Great care is taken for the instruction of the people in the Christian Religion, by the ministers catechising of them and preaching to them twice every Sabbath day, and sometimes on Lecture days, and also by masters of families instructing and catechising their children and servants, being required so to do by law. There is in every town, except one or two new towns a settled minister, whose maintenance is raised by rate, in some places £100, in some £30, &c." In a subsequent answer to similar questions the Governor states that one-fourth of the annual revenue of the Colony, "is laid out in maintaining free [common] schools for the education of our children."

The first school established in Manhattan [New York], was by the West India Company, in 1633. This was an Elementary Parochial School under the management of the deacons of the Dutch Church, and is still continued. The first "Latin Schoolmaster" was sent out by the Company in 1659. In 1702 a "Free Grammar School" was partially endowed on the King's farm; and in 1729 a "Free School for teaching the Latin and Greek and practical branches of mathematics" was incorporated by law. The bill for this school, drafted by Mr. Philipps, the Speaker, and brought in by Mr. Delancey, had this preamble: "Whereas the youth of this Colony are found by manifold experience, to be not inferior in their natural genius, to the youth of any other country in the world, therefore be it enacted, &c."—See *Dun-see's History of the School of the Reformed Protestant Dutch Church*. 1853. *Smith's History of New York*.

The first school Act of Maryland was passed in 1694, and is entitled a "Supplicatory Act to their sacred Majesties for erecting of Free Schools," meaning thereby the endowment of "schools, or places of study of Latin, Greek, writing, and the like, consisting of one master, one usher, and one writing master," &c.

schools" of New England† were endowed by grants of land, by gift and bequests of individuals, or by "allowance out of the common stock of the town," were designed especially for instruction in Latin

* The earliest mention of the establishment of "free schools" by Gov. Winthrop, in his History of New England, is under date of 1645, in the following language: "Divers free schools were erected, as at Roxbury, (for maintenance whereof every inhabitant bound some house or land for a yearly allowance for ever) and at Boston (where they made an order to allow 50 pounds to the master and an house, and 30 pounds to an usher, who should also teach to read, and write, and cipher, and Indians' children were to be taught freely, and the charge to be by yearly contribution, either by voluntary allowance, or by rate of such as refused, etc., and this order was confirmed by the general court [blank]. Other towns did the like, providing maintenance by several means." Savage's Winthrop, Vol. II, p. 215.

We know by the original documents published by Parker in his "Sketch of the History of the Grammar School in the Easterly Part of Roxbury," the character of the Free School erected in that town. It was an endowed Grammar School, in which "none of the inhabitants of the said town of Roxbury that shall not join in this act (an instrument, or subscription paper, binding the subscribers and their estates for ever to the extent of their subscription "to erect a free schools" "for the education of their children in Literature to fit them for publicke service, bothe in the Church and Commonwealthe, in succeeding ages,") with the rest of the Donors shall have any further benefit thereby than other strangers shall have who are not inhabitants." The school thus established was a Grammar School, as then understood in England, and was free only to the children of those for whom, or by whom it was endowed, and only to the extent of the endowment. This school, although not till within a few years past a Free School, or part of the system of Public Schools, according to the modern acception of the term, has been a fountain of higher education to that community and the state.

The early votes establishing and providing for the support of the "free schools" in Boston, as well as in other towns in Mass., while they recognize, by grants of land and allowance out of the common stock, the interest and duty of the public in schools and universal education, also provide for the payment by parents of a rate or tuition. Among the earliest assignments of lands in Boston was a "garden plott to Mr. Danyell Maude, schoolemaster," in 1637; a tract of thirty acres of land at Muddy Brook, (now part of Brookline), to Mr. Perment, (or Perment, or Porment,) who, in 1635, was "intreated to become schoolemaster for the teaching and nurturing of children with us." In 1641, "it is ordered that Deare Island be improved for the maintenance of Free Schoole for the towne." In 1654, "the ten pounds left by the legacy to y^e schoole of Boston, by Miss. Hudson, deceased," is let to Capt. Oliver. Under date of August 6, 1636, there is, in the first volume of the Town Records of Boston, a subscription "towards the maintenance of free schoolemaster, Mr. Daniel Maude, being now chosen thereunto." In the provision made in 1645, it is provided that "Indian children shall be taught gratis;" implying that tuition was, or might be, exacted from all others. In 1650, "it is also agreed on that Mr. Woodmansy, y^e schoolmaster, shall have fifty pounds p. an. for his teaching y^e scholars, and his p. portion to be made up by rate." In a vote passed 1662, authorizing the selectmen to establish one or more "free schools to teach children to write and cypher"—the Committee with the Selectmen allow £25 per annum for each school, "and such persons as send their children to school (that are able) shall pay something to the master for his better encouragement in his work."

Mr. Felt in his Annals of Salem, has given transcripts from the records of that town, which show the gradual development of the Free School, from an endowed school, devoted principally to preparing young men for college, and free only to poor but bright children, who gave promise of becoming good scholars—into a system of public schools, for children of all ages, and of every condition and prospects in life, supported entirely by property tax or public funds. In 1641, at the Quarterly Court, Col. Endicott moved "a free skoole and therefore wished a whole town meeting about it." In 1644 it is "Ordered that a note be published one the next lecture day, that such as have children to be kept at schoole, would bring in their names and what they will give for one whole yeare and, also, that if any poore body hath children or a childre, to be put to schoole and not able to pay for their schooling, that the towne will pay it by a rate." In 1670, the selectmen are ordered "to take care to provide a Grammar school master, and agree with him for his mayntenance." He was to have £20 a year from the town, and "half pay for all scollers of the towne, and whole pay from strangers." In 1677, "Mr. Daniel Eppes is called to bee a grammar schoolemaster," "provided hee may have what shall be annually allowed him, not be a town rate, butt in

and Greek, and were supported in part by payments of tuition or rates by parents. These schools were the well-springs of classical education in this country, and were the predecessors of the incorporated Academies which do not appear under that name until a comparatively recent period.

The only Free Schools provided for in the early legislation of Connecticut were town or county Grammar Schools, to prepare young men for college; and instruction in these schools was not gratuitous. "Beyond the avails of any grant of land, endowment, legacy, or allowance from the common stock," parents, who were able, were assessed a certain rate according to the number and time of attendance of children sent. Thus, under the order of the town-meeting of New Haven, in 1641, above cited, "twenty pounds a year was paid to Ezekiel Cheevers, the present school-master, for two or three years, at first. But that not proving a competent maintenance, in August, 1644, it was enlarged to thirty pounds a year, and so continueth;" and, that this allowance was not all that the school-master received is evident from the following entry, under date of July 8, 1643: "Mr. Cheevers desired 4 - 3 - 6 out of the estate of Mr. Trobridge, wch is justly due to him for teaching of children." This mode of supporting schools was continued in Connecticut in respect to public schools of every grade; a mode which recognizes at once the duty of the parent or guardian of children, and of the public, and encourages endowments so far as not to weaken the sense of parental and public responsibility as to education. Under this system, for one hundred and fifty years prior to the beginning of the present century, Connecticut solved the great problem of universal education so that in 1800 a

some other sutable way." In 1690, "each scholar is to pay 12d a month, and what this lacked should be made up out of the "funds sett apart for ye Grammar schoole." In 1713, "the committee perceiving that 2s a quarter for each boy of the Latin and English schools, in the body of the town, was insufficient, agreed that it should be 2/6 in money, payable at the commencement of the term. Every scholar that goes in the winter, to find three feet of wood, or to pay to their masters 4/6 in money, to purchase wood withal." In 1729, "Samuel Brown grants unto the Grammar school in Salem, to be kept in or near the town house street, £120 passable money, to make the same a free school, or towards the educating of eight or ten poor scholars, yearly, in the Grammar learning or the mathematics, viz: the mariner's art; the interest thereof to be improved only for that end forever, as a committee, chosen by the town of Salem, for the taking care of said school may direct, with the advice of the minister or ministers of the first church and myself or children or two of the chief of their posterity. Mr Brown then stated, that he gave £60 to the English school so that its income might be applied 'towards making the same a free school, or for learning six poor scholars;' and a like sum 'to a woman's school, the interest thereof to be yearly improved for the learning of six very poor children their letters and to spell and read, who may be sent to said school six or seven months in the year.' He required, that the two last donations should be managed by the same trustees as the first." By slow degrees the system was expanded so as to embrace Evening Schools for children who cannot attend the day Schools, Primary School's for young children, Intermediate Schools, English High Schools for Girls, English High School for Boys, and a Latin School.

family, "which had suffered so much barbarism as not teach by themselves or others, their children and apprentices so much learning as may enable them to read the English tongue," or even an individual "unable to read the Holy Word of God, and the good laws of the Colony," was not to be met with.*

Mr. Cheever removed to Ipswich, in Massachusetts, in November, 1650, and took charge of the Grammar School, which was established and supported in the same manner as similar schools in other parts of New England. Public spirited individuals made donations, and the Town early set apart land "toward the building and maintaining of a Grammar Schoole and schoole-master," and in 1652 appointed a committee "to disburse and dispose such sums of money as have or may be given" for these objects, with power to enlarge the maintenance of the master, "by appointing from yeare to yeare what each scholar shall yearly or quarterly pay or proportionably." Of his labors here as a teacher, we have been able to gather no memorial—except that from an entry† under date of 1661, it appears that his agricultural operations required a barn, and that he planted an orchard on his homestead—thereby improving the soil of Ipswich as well as the souls of her children, by healthy manual labor. It is to be regretted that the early practice of attaching a house for the occupancy of the master, with a few acres of land for garden, orchard, and the feeding of a cow, adopted with the school from the old world, was not continued with the institution of new schools, down to the present time. It would have given more of professional permanence to the employment of teaching, and prevented the growth of that "barbarism of boarding round," which is still the doom of

* That the same system of Common or Public Schools prevailed in Massachusetts, is not only evident from the early records of Boston, Ipswich, Roxbury, Charlestown, and Salem and other towns in that colony, but it is expressly provided for in the first formal order on the subject of schools, enacted in 1647—"It is therefore ordered yt every towneship in this jurisdiction after ye Lord hath increased y^m to ye number of 50 housholders shall then forthwith appoint one within their towne to teach all such children, as shall resort to him to write and reade, whose wages shall be paid either by ye parents or masters of such children, or by ye inhabitants in generall by way of supply, as ye maior part of those yt order ye prudentials of ye towne shall appoint, provided those yt send their children be not oppressed by paying much more y^m they can have y^m taught for in other townes."

From that time to the present, the laws of the Colony and the State, have made it obligatory on towns to establish and sustain schools, but for near a century and half left them free as to the mode of paying the teacher and providing the incidental expenses of the school. Even after it was made compulsory on the town to keep a 'literally free school for a certain number of months in each year, out of a tax collected with other taxes of the town, the same school in a majority of the country districts was continued as a subscription or pay school under the same teacher, by the payment by parents of a certain rate for the number of scholars sent. The term of the free school was also prolonged by the system of boarding the teacher round in the families of the district, and by contributions of a certain quantity of wood for each scholar.

† "The barn erected by Ezekiel Cheever, and the orchard planted by him, were after his removal to Charlestown, bought by the feofees, [committee and trustees of the Grammar School] and presented for the use of the master."—*Felt's History of Ipswich.*

the teacher in District Schools in many parts of New England, and operates very powerfully to drive men with families from the service of the public schools.

In November, 1661, Mr. Cheever, after making the Free School at Ipswich "famous in all the country," and thereby, according to Dr. Bentley, making that town rank in literature and population above other towns in the county of Essex, removed to Charlestown, where early efforts had been made to establish a Town Free School, by granting, in 1647, "a rate of fifteen pounds to be gathered of the town," and by the rents of the island," and of "Mystik Wear." Of his labors here we find but scanty memorials. Even in these early days the schoolmaster was not always paid his pittance in due season; did not always find his school-house in good repair, and had reason to complain that other masters "took his scholars," and thereby doubtless diminished his income from rates or quarter bills. On the 3d November, 1666, Mr. Cheever presented the following "motion" to the selectmen:

"First, that they would take care the school house be speedily amended because it is much out of repair.

Secondly, that they would take care that his yearly salary be paid, the constables being much behind with him.

Thirdly, putting them in mind of their promise at his first coming to town, viz. that no other schoolmaster should be suffered, or set up in the town so as he could teach the same, yet now Mr. Mansfield is suffered to teach and take away his scholars."*

After laboring nine years at Charlestown, Mr. Cheever moved over to Boston, Jan. 6th, 1670, where his labors were continued for eight and thirty years—commencing from a period of life when most modern teachers break down. The manner of his engagement to teach the "Free Schoole," which has been known since 1790, as the Latin School,* of Boston, is thus recorded, under the date 22. 10th (December) 1670: "At a Meetinge of the honrd. Govern^r. Richard Bellingham, Esq. Major Generall John Leveret, Edward Tynges Esq^r Majestrates, Mr. John Mayo, Mr. John Oxenbridge, Mr. Thomas Thatcher, and Mr.

* Frothingham's History of Charlestown, p. 157. In the same year Mr. Frothingham gives an Order of the Selectmen relative to the behavior of children on the Lord's Day, in which Mr. Cheever is introduced: "We judge it our duty to commend it as our affectionate desire to all our inhabitants, concerned herein to further us with their cheerful endeavors, and that each person whom we nominate would in his term sit before the youths pew on Lords day during the morning and evening exercise. It being our joint expectation that all youths under fifteen years of age unless on grounded exemption by us, do constantly sit in some one of those three pews made purposely for them. It is our desire that all parents and governors will require their children and servants of the capacity aforesaid to sit and continue orderly in those pews except mr. Cheevers scholars, who are required to sit orderly and constantly in the pews appointed for them together. It is moreover commended to the conscientious care and endeavour of those that do sit before the youths pews Lords days to observe their carriage, and if any youth shall carry it rudely and irreverently to bring them, before one of our magistrates with convincing testimony that due course may be taken with them for the discouragement of them and any others of like profane behavior."

James Allen Eld^r, Capt. Thomas Lake, Capt. Jamss Olliver, Mr. John Richards, and John Joyliffe selectmen of Boston. It was ordered and agreed that Mr. Ezechiell Chevers, Mr. Tomson & Mr. Hinksman should be at the Govern^r house that day sevensight to treate with them concerninge the free schoole." "At a Meetinge of the same gentlemen" as above, with the addition of Mr. Hezekiah Usher, "it was agreed and ordered that Mr. Ezechiell Cheevers should be called to & installed in the free schoole as head Master thereof, which he, being then present, accepted of: likewise that Mr. Thomson should be invited to be an assistant to Mr. Cheevers in his worke in the schoole; wh^{ch} Mr. Tompson, beinge present, desired time to consider of, and to give his answer;—And upon the third day of January, gave his answer to Major Generall Leverett in the negative, he havinge had and accepted of, a call to Charlestowne." On the 6th day of the next month, the same honorable gentlemen, excepting Mr. Usher, "beinge met repaired to the schoole and sent for Mr. Tompson who, when he came, declared his removall to Charlestowne—and resigned up the possession of the schoole and schoole house to the Govern^r & ca, who delivered the key and possession of the schoole house to Mr. Ezechiell Cheevers as the sole Mast^r. thereof. And it was farther agreed that the said Mr. Cheevers should be allowed sixtie pounds p. an. for his service in the schoole, out of the towne rates, and rents that belonge to the schoole—and the possession, and use of y^e schoole house."

*The foregoing transcript from the Town Records are printed from Gould's "*Account of the Free Schools in Boston*," first published in the "Prize Book, No. IV., of the Publick Latin School," in 1823. Mr. Gould (Benjamin A.) was, for twenty-eight years, (1814 to 1838), head master of this school; and, under his administration, it rose from a temporary depression to which it had been gradually falling under his predecessor, into a high state of efficiency, from which it has never again declined. He is still living in the enjoyment of a green old age, which seems to have descended as an heir-loom from Master Cheever to his successors. His Account of the System of Public or Free Schools in Boston was a valuable contribution to the educational literature of the day, and helped to raise public attention in other cities of the state and country to a higher standard of popular education than had been reached or regarded as practicable out of Boston.

The History of "the Free Schools," the public schools and other means of Popular Education generally in Boston, from its first inception in the entreating of "Brother Philemon Porment to become schoolmaster for the teaching and nurturing of children" in 1634, the setting apart of grants of land, and allowances from the common stock, the protection of trust estates and bequests for school purposes, and the raising of additional maintenance by subscription in 1636 to reduce the rate of tuition in higher, as well as elementary instruction—through all the stages of progress,—the introduction of the dame School, Grammar School, Charity School, Writing School, the admission of girls as well as boys, the Primary School, the English High School, and the Normal School,—the Reformatory and Farm School—the Library,—Social, Incorporated, and Free,—the Public Press, from the Newsletter of 1704, to the Quarterly, Monthly, Weekly, and Daily issue,—the Debating Class and Public Lecture in all their agencies and helps of self-education and social and literary amusement, as well as of scientific research—a History of Public Schools and Popular Education in Boston from 1630 to 1855, embracing a connected view of all the institutions and agencies which supply the deficiency, and determine the character of the instruction given in the Homes and the Schools of a people, would be one of the most valuable contributions, which could be made to the HISTORY OF AMERICAN CIVILIZATION and the PROGRESS OF SOCIETY

The SCHOOL HOUSE into which Mr. Cheever was installed as the "sole Master," by the Honourable Governor, and Magistrates of the Colony, the Elders of the Churches, and Selectmen of the Town of Boston, and in which he continued to sway "the rod of empire" for thirty-five years over "governors, judges, ministers, magistrates, and merchants yet in their teens," is thus represented.*



The SCHOOL itself under his long, faithful, and distinguished services became the principal classical school not only of Massachusetts Bay, but according to Rev. Dr. Prince, "of the British Colonies, if not of all America."

* For this vignette of Mr. Cheever's School-house, we are indebted to the Rev. Edward E. Hale, of Worcester.

"Cheever's school-house occupied land on the North side of School street, nearly opposite the present Horticultural Hall. It was large enough to contain one hundred and fifty pupils. At the present time, the east wall of the Stone Chapel stands on the site of the old building, which was removed, after much controversy, to make room for the building of the Chapel, in 1748. The outline of the old building, and some general sketch of its appearance appear on an old map of Boston, dated 1722, of which, a copy is now in possession of Mr. Pulsifer, of Boston. On this map, every building was represented, on the spot it occupied, with some effort at precision. From this map Cheever's school-house is represented in this sketch. King's Chapel is drawn from a view of more pretensions, representing the whole town, from a point above the harbor, in 1744. In that view, unfortunately, Cheever's school-house does not appear. As King's Chapel was materially enlarged in 1710, it has been represented here as being, in Cheever's time, somewhat shorter than in the authority alluded to. In an early print, described by Dr. Greenwood, a crown was represented below its vane, which has, therefore, been placed there in this sketch."

Mr. Gould introduces into his notice of the controversy which attended the removal of the old school house, to make room for an enlargement of the church, the following impromptu epigram written by Joseph Green, Esqr., and sent to Mr. Lovell in the School, when it was announced that the town had agreed to grant permission to the proprietors of King's Chapel to take down the old house.

A fig for your learning: I tell you the Town,
To make the church larger, must pull the school down.
Unluckily spoken, replied Master Birch—
Then learning, I fear, stops the growth of the Church.

We are also indebted to the Rev. Edward Everett Hale, for the opportunity of consulting his own "Notes for a History of the Latin School of Boston," [in which he has transcribed one of Cheever's Latin Dissertations from the "Cheever Manuscripts," in the Massachusetts Historical Society, and a synopsis of the rest, as well as a letter in Latin to his son, afterward the Rev. T. Cheever, of Marblehead, who had asked his consent to marry a young lady of Salem,] and other valuable memoranda and assistance.

Some light is thrown on the internal economy of the school under Mr. Cheever's charge, of the age at which pupils were admitted, the motives to study and good behavior appealed to, the punishments inflicted, as well as on the importance attached to religious training in the family and the school at that day, in the biographies of several of his pupils who became eminent in after life.

The Autobiography of the Rev. John Barnard, of Marblehead, drawn up by him, in 1766, in the 85th year of his age, at the request of the Rev. Dr. Stiles, of Yale College, and printed for the first time in the Collections of the Massachusetts Historical Society—Third series, Vol. V., p. 177 to 243, contains a sketch of his school experience under Mr. Cheever's tuition, and glimpses of the family and college training of that early day. In the extracts which follow, the chasms are found in the mutilated manuscript, and the words printed in Italics are inserted from conjecture by the Publishing Committee of the Society.

"I was born at Boston, 6th November 1681; descended from reputable parents, viz. John and Eather Barnard, remarkable for their piety and benevolence, who devoted me to the service of God, in the work of the ministry from my very birth; and accordingly took special care to instruct me themselves in the principles of the Christian religion, and kept me close at school to furnish my young mind with the knowledge of letters. By that time I had a little passed my sixth year, I had left my reading-school, in the latter part of which my mistress made me a sort of usher, appointing me to † teach some children that were older than myself, as well as smaller ones; and in which time I had read my Bible through thrice. My parents thought me to be weakly, because of my thin habit and pale countenance, and therefore sent me into the country, where I spent my seventh summer, and by the change of air and diet and exercise I grew more fleshy and hardy; and that I might not lose my reading, was put to a school-mistress, and returned home in the fall.

In the spring 1689, of my eighth year I was sent to the grammar-school,

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† It appears from this statement that this unnamed school-mistress adopted the monitorial system a century and more before Bell, or Lancaster, or their respective adherents conceived the educational world of England by their claims to its authorship. She applied the principle of mutual instruction which is as old as the human family, and which has been tried in some extent, in all probability, in the instruction and discipline of many schools in every age of the world. Certain it is, that the system, with much of the modern machinery of teachers, was adopted by Frobenius, in Germany, in the sixteenth century, and by Ponce in France, many years before these two descriptions of an economical system of popular education, by means of one head master, with boys and girls for assistants, in a school of "say hundred children, were set up their model schools in Madras or London.

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I remember once, in making a piece of Latin, my master found fault with the syntax of one word, which was not so used by me heedlessly, but designedly, and therefore I told him there was a plain grammar rule for it. He angrily replied, there was no such rule. I took the grammar and showed the rule to him. Then he smilingly said, "Thou art a brave boy; I had forgot it." And no wonder; for he was then above eighty years old.

We continue these extracts beyond the passages which relate to Mr. Barnard's experience in Mr. Cheever's school, because they throw light on college life at that time.

"From the grammar school I was admitted into the college, in Cambridge, in New England, in July, 1696, under the Presidentship of the very reverend and excellent Dr. Increase Mather, (who gave me for a thesis, *Habenti dabitur*,) and the tutorage of those two great men, Mr. John Leverett, (afterwards President,) and Mr. William Brattle, (afterwards the worthy minister of Cambridge.) Mr. Leverett became my special tutor for about a year and a half, to whom succeeded Mr. Jabez Fitch, (afterwards the minister of Ipswich with Mr. John Rogers, who, at the invitation of the church in Portsmouth, New Hampshire, removed to them.) Upon my entering into college, I became chamber-mate, the first year, to a senior and a junior sophister; which might have been greatly to my advantage, had they been of a studious disposition, and made any considerable progress in literature. But, alas! they were an idle pack, who knew but little, and took no pains to increase their knowledge. When therefore, according to my disposition, which was ambitious to excel, I applied myself close to books, and began to look forward into the next year's exercises, this unhappy pair greatly discouraged me, and beat me off from my studies, so that by their persuasions I foolishly threw by my books, and soon became as idle as they were. Oh! how baneful is it to be linked with bad company! and what a vile heart had I to hearken to their wretched persuasions! I never, after this, recovered a good studious disposition, while I was at college. Having a ready, quick memory, which rendered the common exercises of the college easy to me, and being an active youth, I was hurried almost continually into one diversion or another, and gave myself to no particular studies, and therefore made no great proficiency in any part of solid learning. * * *

In July, 1700, I took my first degree, Dr. Increase Mather being President; after which I returned to my honored father's house, where I betook myself to close studying, and humbling myself before God with fasting and prayer, imploring the pardon of all my sins, through the mediation of Christ; begging the divine Spirit to sanctify me throughout, in spirit, soul, and body, and fit me for, and use me in the service of the sanctuary, and direct and bless all my studies to that end. I joined to the North Church in Boston, under the pastoral care of the two Mathers. Some time in November, 1702, I was visited with a fever and sore throat, but through the mercy of God to a poor sinful creature, in a few days I recovered a good state of health; and from that time to this, November, 1766, I have never had any sickness that has confined me to my bed.

While I continued at my good father's I prosecuted my studies; and looked something into the mathematics, though I gained but little; our advantages therefor being noways equal to what they have, who now have the great Sir Isaac Newton, and Dr. Halley, and some other mathematicians, for their guides. About this time I made a visit to the college, as I generally did once or twice a year, where I remember the conversation turning upon the mathematics, one of the company, who was a considerable proficient in them, observing my ignorance, said to me he would give me a question, which if I answered in a month's close application, he should account me an apt scholar. He gave me the question. I, who was ashamed of the reproach cast upon me, set myself hard to work, and in a fortnight's time returned him a solution of the question, both by trigonometry and geometry, with a canon by which to resolve all questions of the like nature. When I showed it to him, he was surprised, said it was right, and owned he knew no way of resolving it but by algebra, which I was an utterly stranger to. I also gave myself to the study of the Biblical Hebrew, turned the Lord's prayer, the creed, and part of the Assembly's Catechism into Hebrew, (for which I had Dr. Cotton Mather for my corrector,) and entered on the task of finding the radix of every Hebrew word in the Bible, with designs to form a Hebrew Concordance; but when I had proceeded through a few chapters in Genesis, I found the work was done to my hand by one of the Buxtons. So I laid it by. * * *

About two months before I took my second degree, the reverend and deservedly famous Mr. Samuel Willard, then Vice-President, called upon me, (though I lived in Boston,) to give a common-place in the college hall; which I did, the

latter end of June, from 2. Peter, i. 20, 21, endeavoring to prove the divine inspiration and authority of the holy Scriptures.' When I had concluded, the President was so good as to say openly in the hall, '*Bene fecisti, Barnarde, et gratias ago tibi.*' Under him I took my second degree in July, 1703."

In-Turrell's "Life and Character of Rev. Benjamin Colman, D. D., late pastor of a church in Boston, New England, who deceased August 29, 1747," and published in 1749, there is the following sketch of the school life of this eminent divine.

"He was of a tender constitution from his birth, and very backward in his *speech and reading* till he arrived to the age of *five years*; when, at once, he grew forward in both, and entered (in 1678) young and small into the *Grammar School* under the tuition of the venerable and learned Mr. *Ezekiel Cheever*. His sprightly genius and advances in learning were soon (with pleasure) observed by his *preceptor*, inasmuch, that, in his first and second years, he was several times called upon by him to reprove and shame some *dull boys* of upper forms, when they grossly failed in their catechism and some low exercises. He was fired with a laudable ambition of excelling at his book, and a fear of being outdone. By his industry at home, he always kept foremost, or equal to the best of the form at school; and, a great advantage he had (which, at that time, gave him no little (pain in the promptness, diligence, and brightness of his intimate companion, *Prout*, who used to spend his hours out of school, generally, in studies with him, the two or three last years of his life; and, their *preceptor* used, openly, to compare their exercises, and, sometimes, declare he knew not which were best, and, bid *Colman* take heed, for, the first time he was outdone, *Prout* should have his place. But, alas! a violent fever seized the lovely, shining, ambitious boy, and suddenly carried him to an higher form, to the great grief as well as hurt of *Colman*, who was now left without a rival, and, so without a spur to daily care and labour. However, he followed his studies so well that he was qualified for an admission into *Harvard College* in the year 1688.

His early piety was equal to his learning. His pious Mother (as he records it, to her eternal honour), like *Lemuel's*, travailed in pain through his infancy and childhood for the new birth; and, to her instructions and corrections added her commands and admonitions respecting every thing that was religious and holy; and, in a particular manner, about the duty of praying to God in secret, and, also caused him and her other children to retire and pray together, and for one another on the Lord's Days at noon.

While a *school-boy* for a course of years, he and some of his companions, by their own proposal to each other, under the encouragement of their *parents*, and, with the consent of their *preceptor*, used to spend a part of *Saturdays* in the afternoon in prayer together at the house of Mr. *Colman*, which continued until their leaving the school and going to college: *Mather, Baker, Prout, Pool, Townsend* were of this number; and, for the most part, behaved decently and seriously in these early exercises of piety and devotion.

After his admission into college, he grew in piety and learning, and in favor with God and man. He performed all his exercises to good acceptance; many of them had the applauses of his learned tutor, Mr. *John Leverett*. He was much animated to the study of the liberal sciences, and to make the utmost improvement in them from the shining example of the excellent *Pemberton*, who was a year before him in standing. To be next to him seems to bound his ambition until he passed his degrees of Bachelor and Master of Arts, which he did in the years 1692 and 95, under the Presidentship of the memorable Dr. *Increase Mather*. When he pronounced the public Oration, on taking his Master's Degree, his thin and slender appearance, his soft and delicate voice, and the red spots in his cheeks, caused the audience in general to conclude him bordering on a consumption, and to be designed but for a few weeks of life.

From the bright but brief career of young *Prout*, and from the "red spots" on the cheeks of the gifted *Colman*, we fear that Mr. Cheever did not always temper the undue ardor of his pupils.

Of Mr. Cheever's discipline, we may form some notion from the testimony of his pupils. The following lines from Coote's "English Schoolmaster," a famous manual* of that day in England, may have been the substance of his "school code."

THE SCHOOLMASTER TO HIS SCHOLARS.

"My child and scholar take good heed
unto the words that here are set,
And see thou do accordingly,
or else be sure thou shalt be beat.

First, I command thee God to serve,
then, to thy parents, duty yield;
Unto all men be courteous,
and mannerly, in town and field.

Your cloaths unbuttoned do not use,
let not your hose ungartered be;
Have handkerchief in readiness,
Wash hands and face, or see not me.

Lose not your books, ink-horns, or pens,
nor girdle, garters, hat or band,
Let shooes be tyed, pin shirt-band close,
keep well your hands at any hand.

If broken-hos'd or shoe'd you go,
or slovenly in your array,
Without a girdle, or untrust,
then you and I must have a fray.

If that thou cry, or talk aloud,
or books do read, or strike with knife
Or laugh, or play unlawfully,
then you and I must be at strife.

If that you curse, miscall, or swear,
if that you pick, filch, steal, or lye;
If you forget a scholar's part,
then must you sure your points untie.

If that to school you do not go,
when time doth call you to the same;
Or, if you loiter in the streets,
when we do meet, then look for blame.

Wherefore, my child, behave thyself,
so decently, in all assays,
That thou may'st purchase parents love,
and eke obtain thy master's praise."

Although he was doubtless a strict disciplinarian, it is evident, from the affectionate manner in which his pupils, Mather, Barnard, and Colman speak of him, and the traditionary reputation which has descended with his name, that his venerable presence was accompanied by "an agreeable mixture of majesty and sweetness, both in his voice and countenance," and that he secured at once obedience, reverence, and love.

* The following is the title-page of this once famous school-book, printed from a copy of the fourth edition, presented to the author of this sketch, by George Livermore, Esq., of Cambridge, Mass.

"THE
ENGLISH
SCHOOL-MASTER.

Teaching all his Scholars, of what age so ever, the most easy, short, and perfect order of distinct Reading, and true Writing our English-tongue, that hath ever yet been known or published by any.

And further also, teacheth a direct course, how many unskilful person may easily both understand any hard English words, which they shall in Scriptures, Sermons, or else-where hear or read; and also be made able to use the same aptly themselves: and generally whatsoever is necessary to be known for the *English* speech: so that he which hath this book only needeth to buy no other to make him fit from his Letters to the *Grammar-School*, for an *Apprentice*, or any other private use, so far as concerneth *English*: And therefore it is made not only for Children, though the first book be meer childish for them, but also for all other; especially for those that are ignorant in the *Latin* Tongue.

In the next Page the *School-Master* hangeth forth his Table to the view of all beholders, setting forth some of the chief Commodities of his profession.

Devised for thy sake that wastest any part of this skill; by *Edward Coote*, Master of the Free-school in *Saint Edmund's-Bury*.

Perused and approved by publick Authority; and now the 40 time Imprinted: with certain Copies to write by, at the end of this Book, added.

Printed by A. M. and R. R. for the Company of Stationers, 1680

Of the text-books used by Mr. Cheever,—to what extent the New England Primer had superseded the Royal Primer of Great Britain, —whether James Hodder encountered as sharp a competition as any of the Arithmeticians of this day,—whether Lawrence Eachard, or G. Meriton, gave aid in the study of Geography at that early day, we shall not speak in this place, except of one of which he was author.*

During his residence at New Haven he composed *The Accidence*, "*A short introduction to the Latin Tongue*," which, prior to 1790, had passed through twenty editions, and was for more than a century the hand-book of most of the Latin scholars of New England. We have before us a copy of the 20th edition, with the following title page:

"A SHORT
INTRODUCTION
TO THE
LATIN LANGUAGE:
For the Use of the
Lower Forms in the Latin School.
Being the
ACCIDENCE,

Abridged and compiled in that most easy and accurate Method, wherein the famous Mr. EZEKIEL CHEEVER taught, and which he found the most advantageous, by Seventy Year's Experience.

To which is added,
A CATALOGUE of Irregular Nouns, and Verbs, disposed Alphabetically.
The Twentieth Edition.

SALEM:
Printed and Sold by Samuel Hall, MDCCLXXXV."

This little book embodies Mr. Cheever's method of teaching the rudiments of the Latin language, and was doubtless suggested or abridged from some larger manual used in the schools of London at the time, with alterations suggested by his own scholarly attainments, and his experience as a teacher. It has been much admired by good judges for its clear, logical, and comprehensive exhibition of the first principles and leading inflexions of the language. The Rev. Samuel Bentley, D. D., of Salem, (born 1758, and died 1819), a great antiquarian and collector of school-books, in some "Notes for an Address on Education," after speaking of Mr. Cheever's labors at Ipswich as mainly instrumental in placing that town, "in literature and population, above all the towns of Essex County," remarks:—

"His *Accidence* was the wonder of the age, and though, as his biographer and pupil, Dr. Cotton Mather, observed, it had not excluded the original grammar, it passed through eighteen editions before the Revolution, and had been used as generally as any elementary work ever known. The familiar epistles of this master to his son, minister of Marblehead, are all worthy of the age of Erasmus, and of the days of Ascham.

"Before Mr. Cheever's *Accidence* obtained, Mr. John Brinsley's method had obtained, and this was published in 1611, three years before Cheever was born. It is in question and answer, and was undoubtedly known to Cheever, who has availed himself of the expression, but has most ingeniously reduced it to the form

* Unless some one, with more abundant material in hand, will undertake the task, we shall prepare ere long a Paper on the Early School Books of this country, published prior to 1800, with an approximation, at least, to the number issued since that date.

of his *Accidence*,—134 small 4to pages to 79 small 12mo., with the addition of an excellent Table of Irregular Verbs from the great work of the days of Roger Ascham.*

We have not been able to obtain an earlier edition of this little work than the one above quoted, or to ascertain when, or by whom, it was first printed.† An edition was published so late as 1838, under the title of CHEEVER'S LATIN ACCIDENCE, with an announcement on the title-page that it was "used in the schools of this country for more than a hundred and fifty years, previous to the close of the last century." This edition is accompanied by letters from several eminent scholars and teachers highly commendatory of its many excellencies, and hopeful of its restoration to its former place in the schools. President Quincy, of Harvard College, says: "It is distinguished for simplicity, comprehensiveness, and exactness; and, as a primer or first elementary book, I do not believe it is exceeded by any other work, in respect to those important qualities." Samuel Walker, an eminent instructor of the Latin language, adds: "The Latin *Accidence*, which was the favorite little book of our youthful days, has probably done more to inspire young minds with the love of the study of the Latin language than any other work of the kind since the first settlement of the country. I have had it in constant use for my pupils, whenever it could be obtained, for more than fifty years, and have found it to be the best book, for beginners in the study of Latin, that has come within my knowledge."

* Mr John Brinsley, author of the Latin *Accidence* referred to, was the author of a little work on English Grammar, printed in 1622, with the following title:—

"A
CONSOLATION
For Our GRAMMAR
SCHOOLES;
ON,

A faithful and most comfortable incouragement for laying of a sure foundation of a good Learning in our Schooles, and for prosperous building thereupon.

More Specially for all those of the inferior sort, and all ruder countries and places; namely, for Ireland, Wales, Virginia, with the Sommer Islands, and for their more speedie attaining of our English tongue by the same labour, that all may speake one and the same Language. And withall, for the helping of all such

as are desirous speedilie to recover that which they

had formerlie got in the Grammar Schooles:

and to proceed aright therein, for the

perpetuall benefit of these

our Nations, and of

the Churches

of Christ.

LONDON:

Printed by Richard Field for Thomas Man, dwelling in Paternoster Row, at the Sign of the Tulcot. 1622; small 4to.

Epistle, dedicatory, and table of contents, pp. 1 c84 and Examiner's Censure, pp. 2

This rare treatise is in the Library of George Brinsley, Esq., of Hartford, Conn.

† Since the above paragraph was in type, we have seen four other editions of the *Accidence* the earliest of which is the seventh, printed in Boston, by B. Edes & S. Gill, for I. Edwards & 1. and T. Leverett, in Cornhill, MDCCIV. For an opportunity of consulting these editions an original edition of Dr. Cotton Mather's Funeral Sermon on the occasion of Cheever's death, and several other authorities referred to in this sketch, we are indebted to George Brinsley, Esq., of Hartford, who has one of the largest and choicest collection of books and pamphlets, printed in New England, or relating to its affairs, civil and ecclesiastical,—state, town, church, and individual, to be found in the country.

Mr. Cheever was also the author of a small treatise of thirty-two pages, of which, the only copy we have seen [in Harvard University Library] was published forty-nine years after his death, and entitled—

"Scripture Prophecies Explained
IN THREE SHORT
ESSAYS.

- I. *On the Restitution of all things,*
- II. *On St. John's first Resurrection,*
- III. *On the personal coming of Jesus Christ,*

As commencing at the beginning of the MILLENNIUM, described in the Apocalypse.

By EZEKIEL CHEEVER,

In former days Master of the Grammar School in Boston.

'We have a more sure word of Prophecy, whereunto ye do well that ye take heed, &c.'

BOSTON,

Printed and sold by Green & Russell, at their Printing Office, in Queen-street. MDCCLVII."

The author concludes his last Essay as follows:—

"*Lastly.* To conclude, this personal coming of CHRIST at or before the beginning of the thousand years, is no other but the second coming of CHRIST, and great day of judgment, which the Scripture speaks of, and all Christians believe, and wait for, only there are several works to be performed in the several parts of this great day. The first works, in the first part or beginning of this day, is to raise the Saints; destroy his enemies with temporal destruction; to set up his kingdom; to rule and reign on the earth, with his raised and then living Saints, a thousand years; after that, in the latter part of the day, to destroy *Gog and Magog*: To enter upon the last general judgment, raising the wicked, judging them according to their works, and casting them into the lake of fire, which is the second death. All this, from first to last, is but one day of judgment; that great and terrible day of the Lord, and is but one coming, which is his second, as we plead for. After this, the work being finished, CHRIST will deliver up his mediatory kingdom to his FATHER, and, himself, become a subject, that GOD may be all in all. With this interpretation, all the Scriptures alleged, and many more, will better agree and harmonize in a clear and fair way, not crossing any ordinary rules given of interpreting Scripture than in restraining CHRIST's personal coming to the work and time of the last judgment. And, though many of these Scriptures may have a spiritual meaning, and, may be already in part fulfilled, which I deny not, yet that will not hinder, but that they may have a literal sense also."

Of Mr. Cheever's personal history, after he removed to Boston, we have been successful in gathering but few particulars not already published. From a petition addressed by him to Sir Edmund Andross, in 1687, some seventeen years after he removed to Boston, it appears, that he was then in prime working order as a teacher—still enjoying his "wonted abilities of mind, health of body, vivacity of spirit, and delight in his work." The following is the petition copied from the Hutchinson Papers in the Massachusetts Historical Society and printed by Mr. Gould:

"To His Excellency, Sir Edmund Andross, Knight, Governor and Captain General of His Majesty's territories and dominions in New England.

"The humble petition of Ezekiel Cheever of Boston, schoolmaster, sheweth that your poor petitioner hath near fifty years been employed in the work and office of a public Grammar-schoolmaster in several places in this country. With what acceptance and success, I submit to the judgment of those that are able to testify. Now seeing that God is pleased mercifully yet to continue my wonted abilities of mind, health of body, vivacity of spirit, delight in my work, which alone I am any way fit and capable of, and whereby I have my outward subsistence,—I most humbly entreat your Excellency, that according to your former kindness

so often manifested, I may by your Excellency's favor, allowance and encouragement, still be continued in my present place. And whereas there is due to me about fifty-five pounds for my labors past, and the former way of that part of my maintenance is thought good to be altered,—I with all submission beseech your Excellency, that you would be pleased to give order for my due satisfaction, the want of which would fall heavy upon me in my old age, and my children also, who are otherwise poor enough. And your poor petitioner shall ever pray, &c.

Your Excellency's most humble servant,

EZEKIEL CHEEVER."

He died,* according to Dr. Mather, "on Saturday morning, August 21, 1708—in the ninety-fourth year of his age; after he had been a skillful, painful, faithful schoolmaster for seventy years, and had the singular favor of Heaven, that though he had usefully spent his life among children, yet he was not become *twice a child*, but held his abilities, in an unusual degree, to the very last,"—"his intellectual force as little abated as his natural." It was his singular good fortune to have lived as an equal among the very founders of New England, with them of Boston, and Salem, and New Haven,—to have taught their children, and their children's children, unto the third and fourth generation—and to have lingered in the recollections of his pupils and their children, the model and monument, the survivor and representative of the Puritan and Pilgrim stock, down almost to the beginning of the present century.

President Stiles of Yale College, in his Literary Diary, 25th April 1772, mentions seeing the "Rev. and aged Mr. Samuel Maxwell, of Warren," R. I., in whom "I have seen a man who had been acquainted with one of the original and first settlers of New England, now a rarity."† "He told me he well knew the famous Grammar schoolmaster, Mr. E. Cheever of Boston, author of the *Accidence*; that he wore a long white beard, terminating in a point; that when he stroked his beard to the point, it was a sign for the boys to stand clear." In another entry, made on the 17th of July 1774, Dr. Stiles, after noting down several dates in the life of Mr. Cheever, adds, "I have seen those who knew the venerable saint, particularly the Rev. John Barnard, of Marblehead, who was fitted for college by him, and entered 1698." Rev. Dr. Mather, in 1708, speaks of him not only as his master, seven and thirty years ago, but, also, "as master to my betters, no less than seventy years ago; so long ago, that I must even mention my father's tutor for one of them."

* "Venerable," says Governor Hutchinson, in his History of Massachusetts, (Vol. II., page 175, Note), "not merely for his great age, 94, but for having been the schoolmaster of most of the principal gentlemen in Boston, who were then upon the stage. He is not the only master who kept his lamp longer lighted than otherwise it would have been by a supply of oil from his scholars."

† There is now living in Bangor, Maine, "Father Sawyer," who was born in Hebron, Conn., in Nov., 1755, and who has preached the gospel for 70 years. He knew Rev. John Barnard, of Marblehead, a pupil of Mr. Cheever. These three persons connect the present with the first generation of New England.

He was buried, according to an entry of Judge Sewall in his manuscript Diary,* under date of August 23, "from the school-house. The Governor, Councillors, Ministers, Justices, Gentlemen being there. Mr. Williams (his successor in the school) made a handsome oration in his honor."

* We are indebted to Rev. Samuel Sewall of Burlington, Mass., for the following transcript from the manuscript Diary of Judge Sewall:

"Feria septima. August 21st (1706). Mr. Edward Oakes tells me. Mr. Cheever died this last night. N. He was born January 25th 1614. Came over to New England 1637, to Boston, land to New Haven 1638. Married in the Fall, and began to teach School, which work he was constant in till now; first at New Haven; then at Ipswich; then at Charlestown; then at Boston, whither he came in 1673; so that he has labored in that calling skillfully, diligently, constantly, religiously, seventy years—a rare instance of Piety, Health, Strength, and Service. ableness. The welfare of the Province was much upon his spirit. *He abominated Periwigs.*"

The Rev. Mr. Sewall, in communicating the above transcript, adds the following remarks by the way of postscript. "Though Judge Sewall wrote the Sentence underscored last, yet it was not as what he conceived to be the *climax* of the characteristic excellence he had ascribed to good Master Cheever, but as a fact which happened to come into his mind as he was writing, and which he regarded as a recommendation of Mr. Cheever. In his prejudice against Periwigs, he was not singular. Such men as Rev. John Eliot was alike opposed to them; and Rev. Solomon Stoddard of Northampton wrote against them."

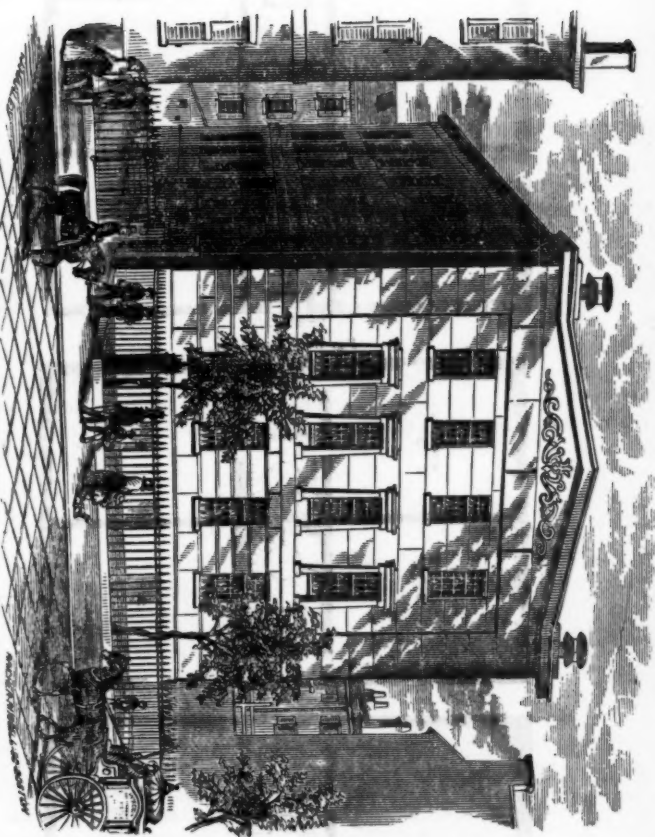
The assault of "the learned and reverend Mr. Stoddard," of Northampton, on Periwigs, was in a letter addressed to a distinguished citizen, no other than Chief Justice Sewall, and published at Boston, with other matters, in a pamphlet, in 1722, entitled "*An answer to some cases of Conscience respecting the Country.*" After disposing of some grave questions touching the oppression of the poor and ignorant by the knowing and crafty, in selling at an exorbitant profit, in depreciating the currency of the country, in taking advantage of the necessities of a man in debt, the author passes to the consideration of the lawfulness in the light of scripture, of men wearing their hair long, or of cutting it off entirely, for the purpose of substituting the hair of other persons, and even of horses and goats. "Although I cannot condemn them universally, yet, in wearing them, there is abundance of sin. *First*, when men do wear them, needlessly, in compliance with the fashion. *Secondly*, when they do wear them in such a ruffianly way as it would be utterly unlawful to wear their own hair in. Some of the wigs are of unreasonable length; and, generally, they are extravagant as to their bushiness." He not only condemns the wig because it is "wasteful as to cost, but, because it is contrary to gravity." "It makes the wearers of them look as if they were more disposed to court a maid than to bear upon their hearts the weighty concerns of God's kingdom."

But, Mr. Stoddard and Mr. Cheever were not alone in their abhorrence of wearing periwigs. The Apostle Eliot, talked, prayed, and preached for its suppression. The legislative authorities of Massachusetts denounced "the practice of mens wearing their own or other's hair made into periwigs." It was made a test of godliness and church-membership. In spite of the authority given to the custom by William Penn, who, according to his biographer, "had four wigs with him, which cost him twenty pounds," the Friends, in their monthly session, at Hampton, in 1721, made this decision: "It was concluded by this meeting that the wearing of extravagant, superfluous wigs is altogether contrary to truth." In the second church of Newbury, in 1732, one Richard Bartlett was "dealt with": *First*, our said brother refuses communion with the church for no other reason, but because the pastor wears a wig, and because the church justifies him in it; setting up his own opinion in opposition to the church, contrary to that humility which becomes a Christian. *Second*, and farther, in an unchristian manner, he censures and condemns both pastor and church as anti-Christian on the aforesaid account, and he sticks not, from time to time, to assert, with the greatest assurance, that all who wear wigs unless they repent of that particular sin, before they die, will certainly be damned, which we judge to be a piece of uncharitable and sinful rashness." This custom prevailed in England and France, as well as in this country, and there, as well as here, provoked the attacks of the pulpit and the satirist, but gradually disappeared, or gave place to other fashions of the toilet, if not quite so monstrous, full as expensive and as absurd. "There is no accounting for taste." See Felt's *Customs of New England*.

THE BOSTON LATIN SCHOOL.

In 1748, the modest structure which had accommodated the Latin School and the family of Master Cheever, was removed to make room for the enlargement of the Stone Chapel, and a new and larger building erected on the opposite side of the same street, the third floor of which only was used for school purposes until 1818, when the increased number of pupils under Master Gould, called for the use of the second floor, which had been used by the Central Grammar School. For several years prior to Mr. Gould's appointment to the mastership, the Latin School did not keep up with the demands of the wealthy and educated families of the city who had generally got into the way of sending their sons into the country towns, and particularly to the academies at Exeter and Andover, to be prepared for admission to college and their withdrawal thus perhaps contributed largely to keep the school in an unprogressive state—taking from it both the pupils and the parental interest and intelligence, which are the life of every public school. The vigorous administration, personal popularity, and better scholarship of Mr. Gould, with the increasing interest in the improvement of the public schools generally, placed its course of instruction in extent and thoroughness on a level with the best academies of the country towns, and made it the natural head of the public schools of the city. With an improvement in the classical course destined for college, there grew up a demand for a more thorough literary and scientific training for boys who were destined for other pursuits than those of law, theology, and medicine, which found their appropriate preparation in the College—and the English High School was established in 1821, to meet this demand. The establishment of the English High School for boys, very naturally created a desire for similar advantages for the girls, which led to the establishment of the Girls' High School, in 1825, which in its turn gave way to an extension of the studies and a prolonged attendance of the girls in all the Grammar Schools in 1829. The discussion and final recognition of the necessity of special preparation for the art of teaching in connection with the employment of a large number of females as teachers in the Primary and Grammar Schools of the city, led to the establishment of a Normal School for girls, in 1852, which, in a few years, became also a High School for the same class of pupils, and thus the System of Public Schools in Boston, rises from the broad basis of Primary Schools, through its natural expansion of Intermediate and Grammar Schools into the Latin, English, and Girls' High Schools, and a Normal Course in the latter for at least the largest number of teachers—the female teachers of the city.

LATIN AND ENGLISH HIGH SCHOOL-HOUSE, BOSTON. ERECTED, 1814.



LATIN AND ENGLISH HIGH SCHOOL-HOUSE, BOSTON.

In the School-house on BEDFORD STREET, erected in 1843-4, for the Latin and English High Schools, the former is accommodated in the Hall H, and Class-rooms, C, C, C, C, on the left side, and the latter in the Hall and Class-rooms on the other side.

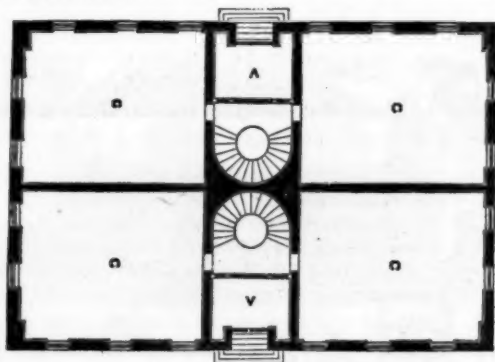


Fig. 1.—FIRST FLOOR.

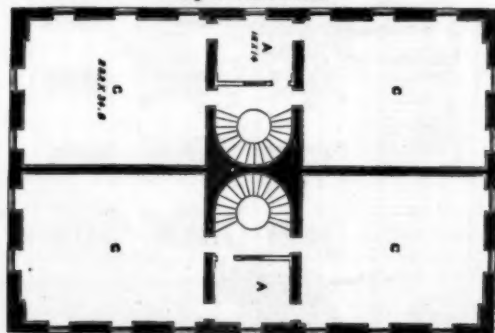


Fig. 2.—SECOND FLOOR.

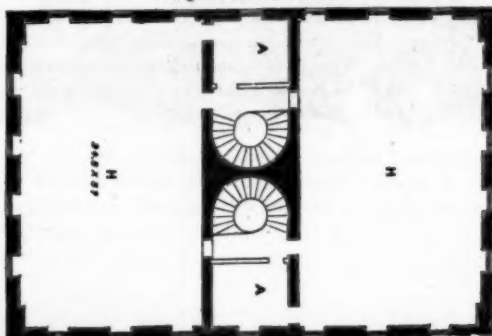


Fig. 3.—THIRD FLOOR.

II. MASTERSHIP OF FRANCIS GARDNER. 1852—1862.

FRANCIS GARDNER entered on the Mastership of the Latin School in 1852, having fitted for Harvard College under the instruction of Master Benjamin A. Gould, and been employed as an assistant in the same school under Masters C. K. Dillaway, and E. S. Dixwell. Under no former Master has the number of pupils been so large, the course of instruction more thorough, and the annual contribution to the colleges so high. The following account of the school has been drawn up by Mr. Gardner at our request:—

"As the Latin School is maintained to prepare young men for a collegiate career, its course of studies is in a great measure prescribed by the colleges, and it simply remains for the government of the school to accomplish the desired object, with the greatest benefit to the pupil. In the following sketch we propose to give some account of the existing regulations of the school and the reasons for their adoption.

I. QUALIFICATIONS FOR ADMISSION, ETC.

Every pupil must have reached the age of ten years, and pass a satisfactory examination in reading, spelling, writing, and in the elements of arithmetic, geography, and grammar.

Inasmuch as from the very nature of the subject, the memory is a very important agent in the acquisition of grammar—the pupil being ignorant of the whole nomenclature—it has seemed best to employ those years, when the verbal memory is strongest, in the acquisition of this indispensable knowledge. Therefore, for nearly the whole of the last fifty years, the age for admission to this school has been fixed at nine or at ten years.

II. METHOD OF INSTRUCTION.

The studies of the school are divided into two departments, the *Classic*, including Latin, Greek, Mythology, Ancient Geography and History; and the *Modern*, including Mathematics, French, Modern Geography, History, English Grammar, Compositions, Written Translations, Reading, and Spelling. Immediately upon entering the school, the pupil has assigned him a lesson in Latin Grammar, for one of his two lessons for each day, the other being in the Modern Department. As it is assumed that his knowledge is very limited, he is called upon to commit to memory a very short lesson, great care being taken that he shall understand, not only the general meaning of each sentence, but the particular signification of each word. When he has committed this portion to memory, test questions of all kinds are put, in order to ascertain if he understands fully what he can repeat. The reason why the words of the book are required are twofold, because they express the ideas to be conveyed better than the pupil can give them in his own language, and because it is the shortest and easiest way of acquiring the desired knowledge; the test questioning making it impossible for the learner to acquire mere words without ideas. When the class has advanced as far as Syntax, they then begin to translate and parse, quoting from their grammars all that is applicable to the word under consideration. The rules of Syntax are learned as fast as they occur.

The test questioning is kept up during the whole course, so that upon every

"advance lesson" the pupil is responsible for all that he has previously learned upon the subject, whether grammar, mathematics, or geography.

III. DISTRIBUTION OF TEACHERS AND SUBJECTS.

At the beginning of each year a class is assigned to a teacher who is to have its entire management, in both departments, for the whole year. This arrangement is found to produce better results than when frequent changes are made, or when the pupils pursue different studies with different instructors.

IV. HOURS OF RECITATION.

There is no fixed programme for the recitations, and the hours for them, experience having taught that what may be an excellent plan for one class would be a most injudicious one for another. The teacher is constantly employed in hearing recitations, and the only rule imposed on him is, that each class shall recite twice a-day, and shall receive its due share of his time and attention. If, in his judgment, one of the lessons of the day demands more of his time than the other, he gives it.

V. STUDY OUT OF SCHOOL HOURS.

To the youngest classes an out of school lesson is assigned daily, intended to occupy the pupils one hour; to the highest classes a two hours' lesson is assigned. The great advantage of this is that the teacher thereby can profitably employ all his time in drilling his classes. Were they to study only in school, he frequently would be obliged to wait for them to prepare a lesson, whereas now each of the three classes has a lesson in readiness to recite, upon entering school.

VI. DURATION OF COURSE.

Six years is the time allotted to those who enter the school at ten years of age. Very many however enter at a later period, and finish their course in two, three or four years. But experience has incontestably proved that it is impossible for a boy who begins the study of Latin at fifteen years of age, to make so good a scholar, at the time of entering college, as he would have been had he begun his Latin at ten, no matter how thorough his education may have been between ten and fifteen.

VII. CLOSING EXAMINATION.

The only closing examination is that made by the sub-committee of the school, in order to assign the Franklin Medals, and here the committee are required "to inspect the school records," to ascertain the standing of the candidates, as indicated by them. It is at the various colleges that the scholars undergo their examinations. If they fail there, any diploma or certificate of scholarship, which they might have received, would be but a mockery.

VIII. DISCIPLINE.

"As is the master, so is the school." Each teacher is held responsible not only for the order, but for the proficiency of his classes. There can be no order, no proficiency unless the teacher is really the master; unless the pupils are under his control. They perhaps may not know the fact, but unless it exists, there can be no satisfactory progress. The gentler the means by which this control is secured, the better for both teacher and pupil. He is the best teacher who produces the best results with the least application of force. But force of

some kind must lie in the teacher or good results can not be produced. Some men have a kind of magnetic force to which a boy yields unconsciously, and which it is impossible for him to resist. Others are obliged to have recourse to mere external force. These men rarely become successful teachers, however talented or learned they may be.

This account would be incomplete without the addition of the writer's belief respecting all preparatory education. It is not what a boy learns at school that makes the man, but *how* he learns it. All the knowledge that a faithful student acquires before arriving at manhood is as nothing, compared with the intellectual strength he has gained, and the ability he has of taking hold of any work that may present itself, and doing it. If the acquisition of knowledge were the chief object in education, very useful as an acquaintance with the dead languages is—indispensable, in fact, to the man of letters—one might with propriety doubt the expediency of spending so large a portion of youth and early manhood in the study. But the earnest, laborious student of language develops a power, which no other training could possibly give him, and in comparison with which, all his acquisitions of mere knowledge sink into utter insignificance."

We give below the Regulations of the School Committee as printed in 1861, so far as relates to this school.

REGULATIONS OF THE LATIN GRAMMAR SCHOOL.

SECTION 1. This school, situated in Bedford Street, was instituted early in the 17th century.

2. The rudiments of the Latin and Greek languages are taught, and scholars are fitted for the most respectable colleges. Instruction is also given in Mathematics, Geography, History, Declamation, English Grammar, Composition, and in the French language.

The following regulations, in addition to those common to all the schools, apply to this school.

3. The instructors in this school shall be, a master, a sub-master, and as many ushers as shall allow one instructor to every thirty-five pupils, and no additional usher shall be allowed for a less number.

4. It shall be a necessary qualification for the instructors of this school, that they shall have been educated at a college of good standing.

5. Each candidate for admission shall have attained the age of ten years, and shall produce from the master of the school he last attended, a certificate of good moral character. He shall be able to read English correctly and fluently, to spell all words of common occurrence, to write a running hand, understand Mental Arithmetic, and the simple rules of Written Arithmetic, and be able to answer the most important questions in Geography, and shall have a sufficient knowledge of English Grammar to parse common sentences in prose. A knowledge of Latin Grammar shall be considered equivalent to that of English.

6. Boys shall be examined for admission to this school only once a year, viz: on the Friday and Saturday of the last week of the vacation succeeding the exhibition of the school in July.

7. The regular course of instruction shall continue six years, and no scholar shall enjoy the privileges of this school beyond that term, unless by written leave of the Committee. But scholars may have the option of completing their course in five years or less time, if willing to make due exertions, and shall be advanced according to scholarship.

8. The sessions of the school shall begin at 9 o'clock, A. M., and close at 2 o'clock, P. M., on every school-day throughout the year, except on Saturday, when the school shall close at 1 o'clock.

9. The school shall be divided into classes and sub-divisions, as the master, with the approbation of the Committee, may think advisable.

10. The master shall examine the pupils under the care of the other teachers in the school as often as he can consistently with proper attention to those in his own charge.

11. The books and exercises required in the course of instruction in this school, are the following:—

Class 6. 1. Andrews' and Stoddard's Latin Grammar. 2. English Grammar. 3. Reading English. 4. Spelling. 5. Mental Arithmetic. 6. Mitchell's Geographical Questions. 7. Declamation. 8. Penmanship. 9. Andrews' Latin Lessons. 10. Andrews' Latin Reader.

Class 5. 1, 2, 3, 4, 7, 8, continued. 11. Viri Romæ. 12. Written Translations. 13. Colburn's Sequel. 14. Cornelius Nepos. 15. Arnold's Latin Prose Composition.

Class 4. 1, 2, 3, 4, 7, 8, 12, 13, 15, continued. 16. Sophocles' Greek Grammar. 17. Sophocles' Greek Lessons. 18. Cæsar's Commentaries. 19. Faquelle's French Grammar. 20. Exercises in speaking and reading French with a native French teacher.

Class 3. 1, 2, 3, 4, 7, 8, 12, 13, 15, 16, 19, 20, continued. 21. Ovid's Metamorphoses. 22. Arnold's Greek Prose Composition. 23. Xenophon's Anabasis. 24. Sherwin's Algebra. 25. English Composition. 26. Le Grand-pere.

Class 2. 1, 2, 3, 4, 7, 8, 15, 16, 19, 21, 22, 23, 24, 25, continued. 27. Virgil. 28. Elements of History. 29. Translations from English into Latin.

Class 1. 1, 7, 15, 16, 19, 20, 21, 22, 23, 25, 27, 28, 29, continued. 30. Geometry. 31. Cicero's Orations. 32. Composition of Latin Verses. 33. Composition in French. 34. Ancient History and Geography. 35. Homer's Iliad, (three books.)

The following books of reference may be used in pursuing the above studies: Leverett's Latin Lexicon, or Gardner's abridgment of the same.

Andrews' Latin Lexicon.

Liddell and Scott's Greek Lexicon, or Pickering's Greek Lexicon, last edition. Worcester's School Dictionary.

Smith's Classical Dictionary.

Smith's Dictionary of Antiquities.

Baird's Classic Manual. Warren's Treatise on Physical Geography, or Cartée's Physical Geography and Atlas, is *permitted* to be used.

12. No Translations, nor any Interpretation, Keys, or Orders of Construction, are allowed in the School.

13. The instructors shall pay particular attention to the penmanship of the pupils, and give constantly such instruction in Spelling, Reading, and English Grammar, as they may deem necessary to make the pupils familiar with those fundamental branches of a good education.

The improvements made within even the present century, in this—the oldest school now in operation on the original plan in the country—as in all other grades, in material, outfit, and aids of instruction, as well as in the range of studies and methods of teaching are very beautifully alluded to by Mr. Everett in an Address at Faneuil Hall, in 1855, at the close of the Annual Examination of the Grammar Schools:—

"It was, Mr. Mayor, fifty-two years last April, since I began, at the age of nine years, to attend the reading and writing schools in North Bennet street. The reading school was under Master Little, (for "Young America" had not yet repudiated that title,) and the writing school was kept by Master Tilestone. Master Little, in spite of his name, was a giant in stature—six feet four, at least

—and somewhat wedded to the past. He struggled earnestly against the change then taking place in the pronunciation of *s*, and insisted on our saying *monocomet* and *natur*. But I acquired, under his tuition, what was thought, in those days, a very tolerable knowledge of Lindley Murray's abridgement of English grammar, and at the end of the year could parse almost any sentence in the American Preceptor. Master Tilestone was a writing master of the old school. He set the copies himself, and taught that beautiful old Boston handwriting, which, if I do not mistake, has, in the march of innovation, (which is not always the same thing as improvement,) been changed very little for the better. Master Tilestone was advanced in years, and had found a qualification for his calling as a writing master, in what might have seemed, at first, to threaten to be an obstruction. The fingers of his right hand had been contracted and stiffened in early life, by a burn, but were fixed in just the position to hold a pen and a penknife, and nothing else. As they were also considerably indurated, they served as a convenient instrument of discipline. A copy badly written, or a blotted page, was sometimes visited with an infliction which would have done no discredit to the beak of a bald eagle. His long, deep desk was a perfect curiosity shop of consecrated balls, tops, penknives, marbles, and jewsharps; the accumulation of forty years. I desire, however, to speak of him with gratitude, for he put me on the track of an acquisition which has been extremely useful to me in after life—that of a plain legible hand. I remained at these schools about sixteen months, and had the good fortune, in 1804, to receive the Franklin medal in the English department.

After an interval of about a year, during which I attended a private school kept by Mr. Ezekiel Webster, of New Hampshire, and on occasion of his absence, by his ever memorable brother, Daniel Webster, at that time a student of law in Boston, I went to the Latin school, then slowly emerging from a state of extreme depression. It was kept in School street, where the Horticultural Hall now stands. Those who judge of what the Boston Latin School ought to be, from the spacious and commodious building in Bedford street, can form but little idea of the old school house. It contained but one room, heated in the winter by an iron stove, which sent up a funnel into a curious brick chimney, built down from the roof, in the middle of the room, to within seven or eight feet from the floor, being like Mahomet's coffin, held in the air to the roof by bars of iron. The boys had to take their turns, in winter, in coming early to the school-house, to open it, to make a fire, sometimes of wet logs and a very inadequate supply of other combustibles, to sweep out the room, and, if need be, to shovel a path through the snow to the street. These were not very fascinating duties for an urchin of ten or eleven; but we lived through it, and were perhaps not the worse for having to turn our hands to these little offices.

The standard of scholastic attainment was certainly not higher than that of material comfort in those days. We read pretty much the same books—or of the same class—in Latin and Greek, as are read now; but in a very cursory and superficial manner. There was no attention paid to the philosophy of the languages, to the deduction of words from their radical elements, to the niceties of construction, still less to prosody. I never made an hexameter or pentameter verse, till years afterwards I had a son at school in London, who occasionally required a little aid in that way. The subsidiary and illustrative branches were wholly unknown in the Latin School in 1805. Such a thing as a school library, a book of reference, a critical edition of a classic, a map, a blackboard, an engraving of an ancient building, or a copy of a work of ancient art, such as now adorn the walls of our schools, was as little known as the electric telegraph. If our children, who possess all these appliances and aids to learning, do not greatly excel their parents, they will be much to blame.

At this school in 1806, I had the satisfaction to receive the Franklin medal, which, however, as well as that received at the English school in 1804, during my absence from the country in early life, I was so unfortunate as to lose. I begged my friend, Dr. Sturteff, a year or more ago, to replace them—these precious trophies of my school-boy days—at my expense, which he has promised to do. He has not yet had time to keep his word; but as, in addition to his other numerous professional and official occupations, he is engaged in editing the records of the Massachusetts and Plymouth Colony, in about twenty-five volumes folio, and is bringing out the work at the rate of five or six volumes a year, I suppose I must

excuse him for not attending to my medals, although, like Julius Cæsar, the doctor possesses the faculty of doing three or four things at the same time, and all with great precision and thoroughness.

Mr. Mayor, the schools of Boston have improved within fifty years, beyond what any one will readily conceive, who has not, in his own person, made the examination. I have made it myself only with reference to the Latin School, but I have no reason to doubt that it is the same with all the others. The support of the schools is justly regarded as the first care of the city government; and the public expenditure upon them is greater in proportion to the population than in any city in the world. I had occasion, last week, to make a statement on this subject, to a gentleman from a distant State, and when I informed him that the richest individual in Boston could not, with all his money, buy better schooling for his son, than the public schools furnish to the child of the poorest citizen, he was lost in admiration. I do not think the people of Boston themselves realize, as they ought, what a privilege they possess in having that education brought to their doors, for which parents in some other parts of the country are obliged to send their children a hundred or a thousand miles from home; for we may well repeat the inquiry of Cicero, "*Ubi enim aut jucundius morarentur quam in patria, aut pudicitius continerentur quam sub oculis parentum, aut minore sumptu quam domi?*"

In a word, sir, when the Public Library shall be completed, (and thanks to the liberality of the city government it is making the most satisfactory progress,) which I have always regarded as the necessary supplement to our schools, I do really think that Boston will possess an educational system superior to any other in the world.

Let me, sir, before I sit down, congratulate the boys and girls in their success, who, as medal scholars are privileged to be here. The reward they have now received for their early efforts is designed as an incentive to future exertion; without which the Franklin medal will be rather a disgrace than a credit to them. But let them also bear their honors with meekness. Of their schoolmates of both sexes who have failed to obtain these coveted distinctions, some, less endowed with natural talent, have probably made exertions equally if not more meritorious; some have failed through ill health. Some, whom you now leave a good way behind, will come straining after you and perhaps surpass you in the great race of life. Let your present superior good fortune, my young friends, have no other effect than to inspire you with consideration and kind feeling toward your schoolmates. Let not the dark passions, and base, selfish, and party feelings which lead grown men to hate and vilify, and seek to injure each other, find entrance into your young and innocent bosoms. Let these early honors lead you to a more strict observance of the eleventh commandment, toward those whom you have distanced in these school day rivalries, or who, from any cause, have been prevented from sharing with you the enjoyments of this day; and as you may not all know exactly what the eleventh commandment is, I will end a poor speech by telling you a good story:

The celebrated Archbishop Usher was, in his younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of everything, he wandered to the house of a dignitary of the church, in search of shelter and relief, craving assistance as a brother clergyman. The dignitary, struck with his squalid appearance after the wreck, distrusted his tale, and doubted his character; and said that, so far from being a clergyman, he did not believe he could even tell how many commandments there were. "I can at once satisfy you," said the Archbishop, "that I am not the ignorant imposter you take me for. There are eleven commandments." This answer confirmed the dignitary in his suspicions, and he replied with a sneer, "Indeed, there are but ten commandments in my bible; tell me the eleventh and I will believe you." "Here it is," said the Archbishop, "A new commandment give I unto you, that ye love one another."

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

S. T. Coleridge

NOTE.

EXTRACTS from the "Report of the Committee on the Latin School (N. B. SHURLEIFF, Chairman,) to the School Committee, Sept. 1861.

The usual annual and quarterly examinations have been made by the Committee, all the pupils in the various rooms having been inspected, both in reference to their general proficiency, and also in regard to their relative condition in comparison with former years. The several rooms have been frequently visited, and there has been a general attendance of the Committee on the usual days of exhibition and on the public Saturdays. Thus advantages have been had which have enabled the Committee to witness the thorough working of the school, to judge of the progress of the pupils, and to gain a perfect knowledge of the instructors as to their efficiency in discipline and in imparting instruction in the different departments in which they are required to teach. The visits and examinations have been of a highly satisfactory character, and have shown that the school retains the high position for which it has been so long distinguished, not only for instruction in the Greek and Latin languages, but also in the more elementary branches of a good English education. The extraordinary recitations of exhibition days, and the declamation and original debates of the pupils on the public Saturdays, have been as remarkable during the past year as heretofore, and have been listened to by large audiences.

The principal part of the visitation of the school in July was devoted to the graduating class, for the purpose of deciding who should have the Franklin medals; six of which were adjudged to individuals who had received the highest number of marks for the year, and whose examination had also been the most satisfactory. The appearance of the whole class was in a high degree satisfactory to the Committee, and reflected much credit upon the students, and upon the excellent master under whose charge they had been during the year.

The usual number of the class entered college, having completed the course of instruction at the school. Fourteen entered Harvard College, having passed an examination which showed that they were among the best fitted of those who were presented; one entered Amherst College, one Dartmouth College, one Monmouth College, and one Tufts College. Thus eighteen young gentlemen were prepared during the year to take honorable positions in college, thereby carrying out the cherished wishes of the friends of the school and the general object of its establishment upon its present basis; for, although many young men join the lower classes of the school to obtain an education preparatory to entering upon a business life, they, in most cases, leave the institution before reaching the highest class. The following table will exhibit interesting statistics relating to the young gentlemen educated at the school during the last ten years, for entering college:—

YEAR.	From Public Schools	From Private Schools.	Total sent to College.	Entered Harvard College.	Entered other Colleges.	Average Age.
1852.....	2	6	8	6	2	17.4
1853.....	8	6	14	11	3	17.4
1854.....	2	9	11	18	1	17.1
1855.....	4	6	10	7	3	17.5
1856.....	9	12	21	21	0	16.8
1857.....	10	12	22	20	2	17.5
1858.....	11	7	18	14	4	17.3
1859.....	16	12	28	24	4	17.5
1860.....	6	12	18	17	1	16.7
1861.....	9	9	18	14	4	17.4
Aggregate,.....	77	91	168	144	24	17.3

By an examination of the preceding table, and by a few simple calculations, the following particulars, being annual averages of the last ten years, are deduced, viz.:

Annual average number of those entering college,.....	16.8
Annual average number of these who were received from the public schools,.....	7.7
Annual average number of the same who were received from other schools,.....	9.1
Annual average number who entered Harvard College,.....	14.4
Annual average number who entered other colleges,.....	2.4
Annual average age at entering college, (which is probably too low by nearly six months, as the months which exceed the years as fractional years have been omitted in every case in the table given on page 559,).....	17.3

It will, therefore, be seen that during the last ten years, one hundred and sixty-eight boys have been fitted for college at the Latin School,—seventy-seven who entered the school from the public schools, and ninety-one from private schools. Of these, one hundred and forty-four entered Harvard College, and twenty-four went to other colleges. In this connection it may be well to look back a few years, and see what the school has heretofore done toward producing college-educated men. In the year 1814, the school took a fresh start, recovering from the effects of the war then just terminated, and was restored to its proper standing under the excellent administration of our late distinguished citizen, Benjamin A. Gould, Esq. Mr. Gould was followed, in succession, by the eminent scholars, Frederic P. Leverett, Esq., Charles K. Dillaway, Esq., and Epes S. Dixwell, Esq., and these, by the present learned head of the school, Francis Gardner, Esq. The whole number of young men prepared for college by each of the above-named gentlemen, together with the years of service of each master to the school, and his average annual contribution to the colleges, can be seen at a glance in the following table:—

MASTER.	Number of Years.	Total No. Fitted.	Annual average Number Fitted.
Gould,	13	158	12.15
Leverett,	3	32	10.66
Dillaway,	5	39	7.80
Dixwell,	15	181	12.07
Gardner,	10	168	16.80
Aggregate,	46	578	12.56

Do not these figures show how eminently useful the Latin school has been in its highest vocation—the production of classical scholars? During the last forty six years nearly six hundred young men have received their first instructions in classical learning within the walls of this school, and with such thoroughness that they have been admitted to honorable standing in the several universities and colleges of New England; and, undoubtedly, many more who have not proceeded immediately from the school to college have been indebted to the school for a large part of their preparation for college. Many of these young men are numbered among the first scholars of the country; and, indeed, we have the highest authority for stating that the Boston Latin School has a most important influence in sustaining the high standard of excellence demanded by most of the colleges in New England in the examination of applicants for entrance, arising chiefly from the eminent standing of the Latin-school boys after their joining classes at college. No school, we believe, is more thorough in imparting elementary knowledge of Latin and Greek to its pupils than is ours, an advantage which its scholars always prize and acknowledge.

VIII. ELEMENTARY CLASSICAL INSTRUCTION.

BY L. F. GADY, A. M.

Principal of Public High School, Warren, R. I.

THE methods by which any object may be most successfully attained are best appreciated in view of the advantages to be derived from the object itself. Hence, in discussing methods of Classical Study, it will not be amiss briefly to draw attention to some of the advantages to be derived from its pursuit.

It is scarcely necessary to mention that, by Classical Study, we mean that of the Latin and Greek Languages, which, in spite of all objections that have been urged, and of all substitutes that have been suggested, are still found indispensable in any thorough course of liberal instruction. And, without pretending to consider the advantages of this study in the order of their importance, we will first advert to one of the most obvious, the power and facility which it secures to the English student in the understanding and use of his own vernacular. Every page of our English contains words derived from the Latin and the Greek. These, for the mere English student, have a hidden meaning which he is unable to appreciate. He can partially trace their etymology in an English quarto, and thus gain an approximate conception of their true significance and force; still, every student of Latin and Greek is conscious that he has a much clearer conception of their full meaning without the necessity of an appeal to the dictionary. And when we consider how indispensable and how powerful is the machinery of language, this can be regarded as no mean advantage.

Again, it is admitted that the study of Latin and Greek furnishes the best foundation for the study of the modern languages of continental Europe, which, from their close analysis to the Latin and Greek, may almost be regarded as dialects. Hence the student who has become familiar with the ancient languages, requires comparatively little time to become familiar with the modern. This becomes an important consideration in view of the increasing importance that has come to be attached to a knowledge of the French, German, Italian and Spanish languages, in consequence of the constantly extending intercourse between our own country and

Europe, stimulated by increased facilities for travel, the demands of a constantly expanding commerce, and an almost uninterrupted tide of immigration.

Nor should we overlook the fact, that classical knowledge possesses an intrinsic value of its own, independent of any collateral aid it may afford in various directions. It is an enviable attainment to be familiar with the instruments of thought employed by those gifted minds whose writings, coming down to us from a remote antiquity, still remain models of unrivaled power and beauty. It is a rare privilege to be able to explore the treasures of history which these writings contain, to appreciate the spirit of keen philosophy which they exhibit, and to revel among the grand and sublime conceptions of the old masters of poetry and eloquence, which no translation into modern phraseology can reproduce. But, leaving such considerations as these, we will pass to a topic which lies more directly within the scope of our main subject, viz., *The Value of Classical Study as a Means of Intellectual Development and Discipline.*

Whether intellectual development is the most valuable result of classical study, it is not necessary here to decide. Obviously it is so important that it should never be lost sight of, especially during the earlier stages of the student's course. In this respect it is eminently practical, if that is to be accounted practical which is the mainspring of all efficient action. Mind, we know, is the only ultimate motive power in the universe. Mind alone creates. Matter can not originate the slightest change, even in itself. Inertia is its unfailing attribute. As the infinite mind is the source and centre of infinite power, so, in finite beings, the same principle is the source of whatever power such beings may possess. Hence that course of discipline which most successfully develops and exercises the largest number of the faculties of the mind is that which possesses the highest practical value. A claim to this value, we believe, may be safely asserted in favor of the study of the Latin and Greek.

In making this assertion it is not necessary to deny the importance of other branches of study. In many instances these are, undoubtedly, more indispensable than the classics, much in the same sense that food and shelter are more indispensable to mere subsistence, than any present degree of mental culture, or any present amount of material wealth. And yet we do not regard the supplying of our physical necessities as, by any means, the most important object of existence. Its chief value consists in furnishing the foundation for a structure transcendently more valuable than any

material fabric. Food and raiment, and just sufficient intelligence to procure them, may be indispensable to our animal existence; but when these are once in our possession, objects of vastly higher importance immediately present themselves for our attainment. These require reason and reflection. They make demands upon the memory and the judgment. They summon to their service the power to discriminate, to compare and to classify; and such power is, every where, practical power. It is as valuable in the counting room, the work-shop, or on the farm, as it is in the pulpit or at the bar. The power to think readily and clearly, and to express thought with force and precision, is the most valuable that man can possess; and it is our conviction that the discipline of no branch of study is so perfectly adapted to develop this power as that of the classics. The habits of thought and reasoning developed by the study of the languages, are admirably adapted to the requirements and exigences of ordinary business life. It is a very common opinion that the study of the mathematics is specially adapted to secure this development. From the nature of the subjects, however, it must appear that, for this very purpose, the results of mathematical study are inferior to those derived from the classics. The results of mathematical reasoning are all matters of precise demonstration. Absolute certainty is attainable at each successive step. This is far from being the fact, in regard to multitudes of subjects upon which men are called to reason and decide in the occurrences and business of daily life. In these, men are often obliged to employ processes very much akin to those of the school-boy in his endeavors to translate a difficult passage from Latin into English. He labors in the midst of uncertainty and doubt; he is obliged to make successive trials, to attempt the solution of the knotted thought at various points, to try various hypotheses, to observe peculiarities of structure and dependence in words and clauses, to exercise ingenuity and discrimination in the choice of English equivalents for the idiomatic expressions of the original, and can come to a full and satisfactory understanding of the thought only by comparing the results of several intermediate efforts. All this has a much closer resemblance to the processes required in the practical concerns of life, than the methods of reasoning and thought required in the solution of problems in algebra and geometry. It yet remains to be shown that the results of classical study, in preparing the mind for the discharge of the duties of common life, are not fully equal to those derived from any other branch that carries the student beyond the mere rudiments of learning.

If the advantages of classical study are such as we have indicated, the importance of adopting the best practical methods for its prosecution is obvious. There is no study in which success is more emphatically dependent upon the mode of its pursuit, than that of the classics. Pursued in a loose and superficial manner they utterly fail of their legitimate purpose. True success can be secured only by insisting upon accuracy at every step. Grammatical forms can not be made too familiar; the etymology of words can not be too thoroughly studied, and the rules of syntax can be neither too perfectly understood nor too rigidly applied. No word that has found its way into the English should be permitted to escape attention, nor should the changes of form and signification that have attended its transfer be overlooked. The appropriate English equivalents for the idiomatic forms of the original must be carefully studied before the thought can be clearly apprehended and handsomely transferred from the one language into the other. Any mode of study that aims at less than this must, to a greater or less extent, prove a failure. It will fail of securing the most valuable discipline, it will lead the mind of the student into loose and unphilosophical habits of thought, will leave him with imperfect and distorted conceptions of truth, will fail to awaken in him a relish for the treasures of ancient learning, and will leave him without taste to appreciate the beauty of their sentiments, and without judgment to estimate their scope and power. The neglect of careful and accurate habits of study has ever been a prolific source of failure in the pursuit of classical learning.

Among the important points just indicated, one of the most essential, and too often one of the most neglected, is the proper study of idiomatic forms. No terms can be found too emphatic for the proper condemnation of what has been called a literal, or more appropriately a "verbal" style of translation. What is often styled a "literal translation," may be almost the worst that is possible. Giving noun for noun and verb for verb, mood for mood and tense for tense, will often wretchedly fail of presenting either an elegant or a correct expression of the idea of the original. It may even express something entirely different. Besides this it tends to induce a loose and clumsy style of expression, and to tolerate forms which violate all correct rules of English construction. That only is a correct translation which renders the precise thought of the original into clear and elegant English. This result can not be secured by the verbal method. We fail to obtain a clear and satisfactory comprehension of any thought until it is expressed in the best

form of language of which it is susceptible, and this can be secured only by rendering idiom for idiom. From a disregard of this fact, what is allowed to pass as a translation is frequently mere jargon. Good Latin and Greek are spoiled by being rendered into execrable English.

We can best illustrate our views on this subject by presenting a few examples. And as mistakes generally prove the more disastrous the nearer they lie to the commencement of an enterprise, we will make our selection from such as are likely to meet the eye of the pupil during the earlier part of his course. For instance let us take the following: "*Interfecto Cæsare, bella civilia reparata sunt.*" The pupil renders, "Cæsar being killed, civil wars were renewed." This is verbally correct, and would be received by many teachers without questioning or hesitation, and yet it entirely fails to express the true meaning. The most important part of the assertion, the relations of time and cause, fails of the slightest recognition. English words are substituted for the Latin, but the Latin idiom is retained. Under careless and incompetent teachers, similar errors will constantly occur. "*Finito bello*" will become "The war being ended," instead of "After the close of the war;" "*Tarquiniö regnante,*" "Tarquin reigning," instead of "In the reign of Tarquin;" "*Cæsar, victis hostibus,*" "Cæsar, his enemies being conquered," instead of "Cæsar having conquered his enemies," and so in countless other instances of this form of construction.

Similar errors in the translation of other cases of Latin participles are constantly allowed to pass without correction. The pupil renders "*Post reges exactos,*" "After the kings having been banished," instead of "After the banishment of the kings;" "*Ei benigne recepto filiam dedit,*" "Gave his daughter to him being kindly received," instead of "Received him kindly and gave him his daughter;" "*Porsena ei auxilium ferente,*" "Porsena bearing him aid," instead of "By the aid of Porsena;" "*Promittens se Pyrrhum occisurum,*" "Promising himself to be about to kill Pyrrhus," for "Promising that he would kill Pyrrhus," and so *ad infinitum*.

Equally inadequate renderings of the Latin infinitive are of constant occurrence. "*Dicebat se Jove majorem esse*" becomes "Said himself to be greater than Jupiter." "*Ait trecentos alios juvenes conjurasse,*" "Said three hundred other youth to have conspired." "*Respondit se vicisse,*" "Said himself to have seen," so that we almost invariably have the Latin idiom retained to the exclusion of the corresponding English.

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By a similar inaccuracy, the Latin subjunctive often fails to re-

ceive its proper English equivalent. Take for example "Decemviri creati sunt qui civitati leges scriberent." In his attempt to make a literal transfer of the mood of "scriberent," the pupil will be likely to render the sentence by "Decemvirs were created who might write laws for the state," which entirely fails to recognise the idea that the decemvirs were chosen for the purpose of preparing laws for the state, which is the special idea that the construction of the sentence is intended to convey. So "Videtur, qui imperet, dignus esse" will be very likely to fail of being rendered so as to express the true idea, "He seems worthy to rule."

And thus, by what we are glad to regard as *the old method of verbal construction*, numerous forms both of the Latin and the Greek fail to receive their appropriate English expression. This is the inevitable result of endeavoring to render "word for word." By this method, "Puero est liber" means "A book is to the boy," not "The boy has a book." There is no word in the sentence, whose verbal equivalent is "has." So in Greek, "Κάμνει τὴν κεφαλὴν," must be, "He is in pain as to his head." The definitions of the lexicon will not warrant the translation "He has the headache." But we need say no more to indicate the inadequacy of mere verbal construction, and to suggest the importance of a careful study of idioms in the transfer of thought from one language into another.

The remedy for the defects which we have endeavored to exhibit is obvious. It requires the abandonment of the old method, so prodigal of time and patience, by which the mind of the pupil is burdened, at the outset, with an incongruous mass of grammatical forms and rules of syntax, whose significance and application he can not understand, and which he is compelled to learn, slowly and imperfectly, in prosecuting the work of verbal construction. A few teachers of rare skill, especially in the case of pupils who have already acquired considerable intellectual culture, may succeed, as they have heretofore succeeded, in making excellent Latin and Greek scholars while employing mainly this system. Their success, however, must be regarded as a triumph over the embarrassments of a tedious and unphilosophical method rather than a result of the method itself. The superior skill of the teacher, and the increased intelligence of the pupil, secure a result of which inferior qualifications must necessarily fail. The true method seems to us to be that which begins with the expression of a simple thought in its simplest form. The mind of the pupil needs be burdened with no forms or rules that are not involved in the proposition under consideration. These he will readily remember, because he understands their sig-

nificance and application. He needs at first, only to master a few simple elements to enable him to work intelligently ; and then by adding gradually to their number, and always having at hand exercises suited to illustrate each new increment, and to exhibit the changes of form and structure which give expression to the successive modifications of the leading thought, his course will be pleasant, rapid and successful. He will need constant practice in translating from English into Latin or Greek, as well as from these into English. In this way he will become familiar with the corresponding idioms of the two languages. He should master general principles and rules, before his mind is burdened with a long catalogue of exceptions. Exceptions are viewed successfully only in the light of general rules. The pupil can best master but one thing at a time. He needs to see things separately before his attention is called to their combinations. His progress should be from the simple to the complex, and from what has already become easy to what is more difficult. In this way the irksomeness of the study of the Latin and Greek may be almost entirely obviated. The pupil constantly acquires skill in the use of his own vernacular while he is gaining a comprehension of the meaning and force of the original. He learns to exercise a philosophical and discriminating taste, and is enabled to drink with ever-increasing relish from the fountains of both ancient and modern lore.

Among the various elementary Latin and Greek text-books which have hitherto appeared, we are acquainted with none so well adapted to their legitimate purpose as those of Prof. Harkness, of Brown University. These consist of a *First* and a *Second Latin Book* and a *First Greek Book*, published by the Messrs. Appleton & Co., of New York. The Latin books have been several years before the public, and have well sustained the best of all practical tests, that of actual use. The *First Greek Book* was first published during the autumn of 1860. The author informs us that the *First Latin Book* was prepared *mainly* from Arnold's *First and Second Latin Book*, which had been some five years before the American public, and had been received with great favor. In its general plan the original work was greatly superior to any of the elementary Latin books that had preceded it ; but, notwithstanding its general excellence, the test of the class-room revealed several important defects. It was of a character too fragmentary and disconnected to answer, perfectly, the purpose for which it was intended, often perplexing the pupil by calling his attention to matters of remote detail before leading him to a clear apprehension of general principles. Its

defective system failed to present any well-constructed outline of the subject, and illustrations of the exceptional were frequently given when attention was specially due to the illustration of general rules. These defects were so far obviated by the numerous additions and changes of Prof. Harkness as to leave but slight ground for objection. The clear, progressive, and systematic course through which the work now leads the pupil, justly entitles it to the earnest commendation and extensive use which it has received. Beginning with a few elementary instructions, it immediately draws the attention of the pupil to the simplest form of the Latin sentence, and teaches him, at once, to employ the language in the expression of thought. From propositions of the simplest form he is carried forward by gradations so easy and so natural that the irksomeness of the old methods is effectually obviated. His mind is not confused by presenting to it more at once than he can understand and apply. Whenever a new grammatical form is introduced it is immediately illustrated by employing it to express some modification of thought. The elements of the language are presented in their natural order, and the use of each is made clear, by appropriate exercises, before another is presented. The pupil is taught the use of the terminations in each paradigm for the expression of the required meaning at the same time that he is called upon to learn them, and he is thus prepared for a clear understanding of the accompanying rules of syntax. By the introduction into the exercises of no principle that has not been previously explained, he is gradually made familiar with all the regular forms of inflection, with all the leading rules of construction, with the formation of various classes of words from their appropriate roots, with the use and dependence of the moods and tenses, and the force and meaning of participles, gerunds and supines, and all the most important corresponding idioms of the Latin and the English. The principles of philosophical classification are constantly kept in view, and a uniform purpose is maintained to impart a knowledge of the language as a vehicle of thought. By these means the mind of the learner is constantly furnished with exercise suited to its healthy development, while it is rapidly acquiring flexibility of thought and expression.

The objection most likely to be urged against the plan of this book is the expenditure of time required for its mastery. We do not think the objection well-founded. The book certainly does not abound in superfluities. No unimportant subject is introduced, nor can the illustrations often be regarded as unnecessarily prolix. During several years of trial in the class-room, we have sometimes

endeavored to hasten the progress of a class by making omissions, but have generally found it necessary subsequently to call the attention of the class to the omitted portions in order to secure a satisfactory progress. The subject is so gradually and systematically expanded, and the philosophical connection of its parts so well preserved, that we have been able to derive little advantage from omissions or changes. In some instances, perhaps, advantage might be gained from condensation; yet, in its present form, we know of no text-book better adapted to the purpose of imparting to the pupil with rapidity and precision, a clear understanding of the principles of the Latin language, and their application.

In the *Second Latin Book*, which is more exclusively the product of the mind of its author, the general plan is carried out with remarkable success. We regard the book as without a rival. Leaving out of view its valuable elucidations of the text, and the aid which it affords the pupil in presenting a clear, elegant and idiomatic translation, we fancy that it would be difficult elsewhere to find a series of exercises so well calculated to lead the pupil to a clear and satisfactory understanding of the Latin sentence, from its simplest form through the various modifications by which it assumes a complex and compound character capable of expressing any conceivable shade of thought and sentiment, as those contained in the work before us.

The *First Greek Book* of Prof. Harkness, we regard as superior, in some respects, to the *First Latin*. In its preparation, the author enjoyed the advantage derived from his previous experience in the same field of effort, and was also left unfettered by the work of any predecessor, in the selection and arrangement of his materials. Its plan is more brief than that of the *First Latin Book*, and it carries the pupil forward by more rapid gradations. This is the more admissible upon the presumption that the pupil is already familiar with the leading principles of the Latin, which obviates the necessity of so gradual a presentation of details, and admits the compression of a wider range of topics within a given space. The book is at once a Grammar and a Reader. The first hundred and thirty-six pages are devoted to explaining and applying the grammatical forms of the language; the next seventy are occupied by the subject of Syntax proper, embracing a view of the structure, formation and classification of simple, complex and compound sentences, together with their connection and various modifications; then follows something more than twenty pages of well-selected extracts for translation, embracing fables, legends, anecdotes and myths,

accompanied by sufficient explanatory notes and vocabularies to make the work complete and independent in itself. Brief as is its compass it is really very comprehensive. To one who has plodded through the old routine, this book seems to promise to the pupil in Greek a luxury heretofore inaccessible.

We shall, perhaps, be charged with undue enthusiasm in favor of the methods adopted in these books of Prof. Harkness. But if these methods are more philosophical and efficient than those employed in former years, we may be justly pardoned for enthusiasm in their favor. It is by no means a matter of insignificant importance what methods the student shall follow, while pursuing so important a portion of his course of study as that embraced in the Latin and the Greek. A bad beginning may have a good ending; still, no one will deny that it is better that both shall be good. We admit that excellent scholars in the classics have been made, and may still be made, by pursuing the old courses. So might excellent scholars in geometry be made by committing to memory all the definitions, theorems, problems, corollaries and scholiums embraced in an entire treatise upon the subject, before commencing the demonstration of a single problem. The knowledge, *verbatim et literatim*, of all this would prove vastly convenient throughout his subsequent course; and yet we fancy few teachers would be inclined to recommend this method, and that quite as few pupils would be found to follow it with relish. But why would this be less philosophical and judicious than to require the memorizing of the whole of a Latin grammar before commencing the work of translation, or of employing in practical exercises the forms and principles already learned? We believe that it is in accordance with the nature of the human understanding and the dictates of common sense, that the increments of knowledge shall be made practical, at the time of their acquisition, as fast and as far as the subject of study will allow, and that by this method, be the subject of study what it may, the most satisfactory and successful progress will be secured.

Metaphysicians tell us that the judicious culture of the memory involves, First, A clear understanding of the subject; Second, A proper classification of its parts; and Third, Frequent repetition. Tried by this standard, the old system of teaching Latin and Greek signally fails. It taxes the memory without sufficiently calling to its aid the exercise of the understanding.

We believe the methods we have been endeavoring to advocate are calculated to secure the healthy culture and development, of which the old method necessarily fails.

IX. PUBLIC INSTRUCTION IN MODERN GREECE.

BY PHILIPPOS JOHANNIS.

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I. HISTORY OF EDUCATION UNDER TURKISH DOMINATION.

THE protracted contest waged by the Sultans and their fierce Turkish hordes against the Byzantine Empire was, as is well known, not merely a war against a Christian power; it was a war as well, and chiefly, for the extermination of Christian civilization and of Christianity itself. The devastating fury of the barbarian conquerors was directed against all that was foreign to their rude natures or that seemed to oppose their projects of more extended conquests; hence Grecian enlightenment became buried under the ruins of her overthrown cities, and the torch of Grecian learning, whose light, though it had long indeed been dim, had never before gone out, now became quenched in the streaming blood of her slaughtered inhabitants. The few scholars who escaped the sword were forced to fly to foreign lands or hide in the privacy of the cloister, to avoid the pursuit of the cruel victors and the perils to which their lives were continually exposed. Convinced that the subjected Greeks would submit to their fate the more patiently as they should become more illiterate and consequently the less capable of feeling the shame of their servitude, the tyrants made it the policy of their government, by depriving them of the influences of liberal education, to stifle within them the most noble emotions of the soul. For this reason the establishment and maintenance of schools of an advanced grade for the instruction of Grecian youth in the language of their ancestors, in history, mathematics and philosophy, were even more strictly forbidden than the erection of churches, for which it was possible to obtain permission, at great cost. Moreover, the people were held under so strict subjection, and were so grievously burdened, that the care of warding off the manifold dangers that continually threatened them, and of providing themselves with the bare necessities of life, left no room for higher considerations. Schools, therefore, and all other means of culture, fell into entire neglect, and ignorance became daily more general and more profound. It was only after a long period, and especially during the eighteenth century, that the Turks began to seem less suspicious of their Christian subjects, believing that their authority over them had now become so confirmed by long habit as to be beyond danger. The condition of the Christians grew somewhat more tolerable. As the limits of their knowledge were gradually extended by intercourse with other Christian nations of Europe,

with whom they had now more frequent dealings, a stronger desire for learning was awakened, and increasing wealth made its gratification the more easy. Accordingly in the Grecian provinces, public schools, before so rare, began to increase in number, while there also sprang up by degrees, in some of the cities, schools of a higher grade, where were taught the ancient language of the nation, history, and here and there also the elements of philosophy, rhetoric, mathematics, and of natural philosophy. The most noted and efficient of these schools were those upon the islands of Patmos and Scio, at Cydonia, Smyrna, Zagora, (with a second at Meliá on Mt. Pelion in Thessaly,) the two at Yanina in Epirus, one on Mt. Athos, two in the Peloponnesus, (at Demitzana and Bytina,) one at Kurutschesme on the Bosphorus, and two in the Danubian principalities at Bucharest and Yassy, where they were founded and sustained by the Fanariot princes for the instruction of the Greeks who gathered thither from the Turkish provinces, and where they rendered great service in extending the Greek language and refinement among the higher classes of the Moldo-Wallachians. These schools, established and supported for the most part by the endowments of patriotic citizens or by voluntary contributions, were in many instances presided over by scholars who had received an excellent training in Italy, France or Germany, and who for moderate salaries that scarcely afforded them the necessities of life, spent their days in zealously imparting instruction in their different departments; and although these schools were in many respects very defective, yet they sufficed to enlighten the spirit of the Grecian youth and render the soul sensitive to all that is true, beautiful and good; and here were gradually fitted those who were to arouse and give new life to their people and lead them on to national freedom.

The common schools of that period were of a miserable character. Only in the cities, market towns and a few of the more densely populated districts were even elementary schools to be found, where a teacher, who was usually the priest of the place, instructed a few children in reading and, rarely, in writing—sometimes following the "individual," sometimes the "simultaneous" method of teaching. Scarcely a hundredth part of the male population of the territory forming the present kingdom of Greece, could read or write; while the female portion remained so entirely without education that, except in the large cities, one that was even but poorly skilled in reading and writing was looked upon as a prodigy of learning. It was not till a few years before the Greek insurrection that a gradual improvement in the common schools was commenced through the instrumentality of Georgios Cleobulos, a learned Greek of Philippopolis, who had studied mathematics and physical science in Germany and France. Having made himself acquainted in Paris with the monitorial ("mutual") system of instruction, he determined to transfer it to Greece, prepared in his own language the necessary books and wall tablets, and after his return from Paris, gave instruction in the system at Bucharest and afterwards at Syra to a number of Greeks, who immediately, as teachers, introduced it into the common schools of several cities.

Such was the condition of public instruction in Greece while subject to the Turkish dominion. After the outbreak of the revolution and during the struggle for liberty, this condition, instead of improving, continually deteriorated—a result naturally to be expected to follow from a war that for nine years devastated all Greece, destroying nearly every city and village, and reducing the whole land to one wide waste. There had been, however, during this period, an improvement in the condition of schools on the neighboring Ionian islands, where the monitorial system had been introduced by Athanasius Polites, and several Hellenic schools and a gymnasium had been established by the Ionian government. In addition to these educational institutions, there had been established and endowed by the liberality of that zealous friend of Greece, the late Lord Guilford, a university which, though very imperfect, was still successful in effecting the object for which it was designed. At this university and these Ionian schools, many young Greeks were educated, who on the accession to office of Capo d'Istria as president in 1828, and afterwards when Otho ascended the throne in 1833, entered the public service and as the faithful officers of a regular government, assisted in organizing the young kingdom and in directing its affairs in accordance with its new relations. Count Capo d'Istria, who had assumed, the reins of government upon his election as president by the national convention, endeavored, so far as the circumstances of the times permitted, to restore and elevate the national system of instruction. He erected public schools in several of the cities and market towns, or rather among their ruins, and established on the island of Ægina a gymnasium, called the "Central School," which, under the direction of the worthy Gennadios, was the source of great benefit to the many youth who gathered thither, thirsting for knowledge, from all parts of Greece.

A new era in the history of education and instruction commenced with the accession of King Otho. The relations of the schools and of the department of education, in common with the other departments of government, were regulated by such laws as seemed to be required. There was, in truth, much to be done—many and great defects to be remedied, and many improvements to be introduced—and the exertions that have been made for the gradual elevation of the schools throughout the kingdom and that are still continued by the king, with the Chamber and Senate, are truly commendable. A brief description of these schools in their present condition, will show the advancement that has been effected since the establishment of the government.

II. PRESENT ORGANIZATION AND CONDITION OF PUBLIC INSTRUCTION.

I. COMMON OR ELEMENTARY SCHOOLS.

The common schools of Greece are regulated by a law published by the Regency, February, 1833.* This law has, however, been modified in many particulars by more recent ordinances. It makes school attend-

* See "*Records, Laws and Ordinances of Modern Greece*," Vol. I., translated into German by G. L. von Maurer, formerly a member of the Regency.

ance obligatory upon all children, of both sexes, between the ages of five and twelve years, and parents or guardians are required under penalty to send their children and wards regularly to the common schools, unless they can show that the same amount of instruction is provided in other ways. This requirement has not hitherto indeed been strictly enforced, and its observance is in fact impossible in districts where the villages are far apart and a scanty population is scattered over a wide territory. The monitorial system is pursued in all the common schools. There is required to be in each parish at least one such school, to be sustained from the income of the parish property, or by indirect or direct taxation. When the resources of the parish are evidently not sufficient to support the school, the government gives its assistance. There are, besides these, a number of common schools that are sustained by endowments or the revenues of certain churches or convents. The number of children admitted to a school is limited only by the dimensions of the building; the largest school edifice accommodates five hundred pupils. When, therefore, the number of children exceeds this limit, it is required that additional schools be provided, to be sustained in the same manner at the expense of the parish, with, in exceptional cases, the aid of the government. The educational department has adopted the rule, though without the authority of any law upon the subject, that there shall be one or two assistant teachers in every school where the number of scholars exceeds the maximum of one hundred and fifty, or two hundred and fifty. This rule has hitherto been followed in but very few schools, owing to the difficulty of meeting the increased expense. The schools at the chief towns only of all the provinces and districts,* are provided with assistant teachers. Elementary schools may also be established by private individuals upon their own account—no doubt existing respecting their capacity and moral character—under authority from the state department, in which, however, school instruction can be given only by regularly examined school candidates. These private schools are also subject to the oversight of the different boards of inspectors and to the superintendence of government. Besides these "regular" common schools, which are all conducted monitorially, there still exist many "irregular" schools, where the old system of individual instruction is still followed. These irregular, or "hedge" schools are tolerated only in villages where no regular school exists within a convenient distance and means are wanting for the establishment of one. They are sustained only by tuition fees, and for the opening of them the consent of the department is necessary. Separate schools for girls are found only in the cities; in the villages the schools are attended by children of both sexes.

As almost the entire population of the kingdom is of the Greek relig-

* Greece is divided politically into ten *nomoi*, (nomarchies, circles, or provinces,) which are again subdivided into thirty *eparchiai*, (eparchies, or districts,) and these again into 450 *demoi*, (or parishes.) The chief magistrates of these divisions are, in this article, styled, respectively, nomarchs, eparchs and burghermasters.

oin, with the exception of the islands of Syra, Tino, Naxia and Santorini, whose inhabitants are Roman Catholic, the state has made no provision for denominational schools, and the mixed population of these islands send their children, without prejudice, to the same schools. The Catholic clergy have established there a few schools, supported by private means, for the education of children of that faith.

The common schools of each parish are under the immediate supervision of a school committee, known as the "Local Board of School Inspectors," or in the Greek language, the "Ephorie," which is composed of the burgher-master as president, one of the priests of the place, elected by the nomarchs, and from two to four private citizens elected by the parish council. When the people differ in their faith, a priest is chosen from each sect. Upon this ephory,—whose members are elected, or re-elected, annually,—rests in general the oversight, care and management of all the schools of the parish, and especially the care of building and repairing the school-houses and maintaining them in good order, the providing them with furniture, apparatus, and other necessary articles, the regular visiting of the schools for the preservation of strict discipline and the supervision of the official conduct of the teachers, the management of the property belonging to the local school funds, and lastly the designation of such poor families as are to be exempted from school rates. The ephory visit the schools within their jurisdiction, at least every month, and report to the proper eparch (district commissioner,) or nomarch, (commissioner general,) the defects observed by them, the estimated probable necessities of the schools, and the improvements which are demanded, as well as respecting their financial condition. By the common school laws of February, 1833, there were contemplated in addition, district and provincial boards of inspection—of which the first was to be composed of the eparch as president, a justice of the peace residing at the capital of the eparchy, a priest elected by the nomarch, a teacher of the Hellenic school, and from two to four citizens chosen by the district council. The higher provincial board consisted of the nomarch himself as president, the presiding judge of the district court at the capital of the nomarchy, one of the priests stationed there, appointed by the state educational department, a professor of a gymnasium or university, and from two to four citizens of the province, chosen by the provincial council. It was made the duty of the former to oversee and control the schools of the district—of the latter, the schools of the whole province. These two higher ephories have never, however, as yet been organized, and in default thereof the eparchs and nomarchs are intrusted by the department with the superintendence of the schools within their respective districts and provinces, and are furnished with the necessary instructions under which to act. By these instructions the eparchs are required, every six months, and the nomarchs annually, to make tours of inspection for the purpose of informing themselves respecting the condition of their schools, the official conduct of the teachers and of the local boards of inspectors, and of the interests of the schools

generally, of which they report in full to the ecclesiastical and educational department.

As respects the professional skill and capacity of the teachers, the schools of the several parishes which compose an eparchy, are placed under the supervision of the principal of the school at the capital of the eparchy, while the principal of the school at the capital of the nomarchy superintends not only the schools of that eparchy in which the capital of the nomarchy is situated, but also those of the different eparchies composing the whole nomarchy. These principals visit the schools under their charge every six months, and report thereon to the director of the Teachers' Seminary at Athens—to which person is intrusted the oversight of all the schools of the kingdom. He holds office in the ecclesiastical and educational department as chief superintendent of schools, and has the entire management of them immediately under the minister himself. He also visits the schools from time to time, that he may assure himself of their condition by personal observation.

Respecting the duties of the several boards of inspectors, we refer to the before-mentioned law of Feb. 1833.

The influence of the ecclesiastical authorities is confined to the oversight of religious instruction and to the approval of the religious books that may be introduced.

In the year 1830 there existed in the entire kingdom only seventy-one common schools, with an attendance of 6,721 scholars, male and female. Since that time the number of schools and of the children instructed in them has so increased that the statistics of the public schools in 1858, according to the official report of the department, show the following figures:—

Regular public common schools for boys and girls,.....	360
" " " " girls alone,.....	52
" private schools for boys and girls,.....	30
" " " girls alone,.....	12
Irregular private schools for both sexes, (aggregate),.....	300
Total number of schools,.....	754
Scholars in the regular parish-schools, boys,.....	30,520
" " " " " girls,.....	4,753
" " " private " boys,.....	4,580
" " " " " girls,.....	1,743
" " irregular schools, boys and girls, about.....	10,000
Total number of scholars,.....	51,596

As the whole population of the kingdom is nearly 1,050,000, it appears that the children attending the public schools form more than one twentieth of the whole. The need of Sunday schools, or schools for a higher moral culture, is now deeply felt, but none such have been as yet established.

In the regular parish schools there were engaged, in 1858,—454 male and 79 female teachers; in the regular private schools, 42 teachers, male

and female. To these, add the 300 teachers, male and female, of the irregular schools, and the total number of instructors amounts to 875.

The salaries of individuals connected with common schools, required in the year 1858 an expenditure of 440,631 drachmas, (about \$76,250—1 drachma = 100 lepta = \$0.173,) of which sum 324,829 drachmas were derived from the parish revenues, and the remaining 115,802 drachmas from the government. It is to be understood that the expense of the regular and irregular private schools is not included in the above amount. The regular common schools are conducted in accordance with the "Manual, or Guide-book of Monitorial Instruction," (*Εγχειρίδιον ἢ δόγματις τῆς ἀλληλοδιδασκαλίας μεθόδου*,—3d ed. 1850,) a work prepared essentially after the plan of Sarasin, by J. Kokonis, formerly director of the Teachers' Seminary.

Instruction in the schools is divided into two grades, the lower monitorial ("mutual,") and the higher "syndidactic," or "simultaneous." The first includes eight classes, through which the scholars pass in from one to two years, and the latter, two (or in the city schools three,) annual classes. The classes are formed according to the degree of advancement of the scholars. The branches of study in the common schools are specified in the above-mentioned manual. All the scholars are instructed in reading, writing, arithmetic, the rudiments of modern Greek grammar, and the doctrines of religion. Religious instruction is usually imparted by the teacher, but in rare cases when the scholars are of different religions, those parents who differ from the teacher in their faith, being a minority, have themselves to provide for the religious training of their children. Instruction in the higher grade of classes is so arranged that the scholars acquire, in addition, some knowledge of geography, biblical and Grecian history, natural history, and also of the grammar of the ancient Greek,—which last is having great effect in the immediate improvement of the modern language. Short compositions are also required of the scholars, as an exercise in the correct and clear expression of their thoughts. Music and drawing are, from the scarcity of teachers, taught as yet in but very few schools. The gymnastic exercises, also, which are required by law under the guidance of a teacher twice a week, are generally neglected. The daily school sessions occupy three hours in the morning and three in the afternoon, and are both opened and closed with prayer. Text books in all the studies, as well as reading books, either original or translated, and in language pure and easily understood, have already been published. New and improved ones are being continually prepared, which are submitted to an examining committee, appointed for the purpose by the department, and if found deserving, are recommended to the department for acceptance and adoption. Religious books, before they can be introduced into the schools, require the examination and approval of the proper ecclesiastical authorities.

The teachers are required to keep the following journals and registers, after forms minutely prescribed in the manual:—I. A general register of the scholars. II. A record of school delinquencies. III. A book for

the record of the visits of the school inspectors and of other persons of note. IV. A register of the children presenting themselves for admission, but who, through want of room, can not be immediately received. V. The roll of honor. VI. A record of reprimands and punishments. VII. A small book for each scholar, in which his conduct is noted twice a month, once by the teacher and again by the parents. VIII. Registers of the different classes,—and, IX. A monthly exhibit of the condition of the school, not only as respects the scholars and their studies, but also the school building, &c. From these monthly exhibits a tri-monthly report is drawn up, which is signed by the teacher and local board of inspectors, and delivered to the eparch or nomarch for remittance to the department.

The scholars are annually subjected to two general examinations, a minor one at the end of February, which is only attended by the members of the local board of inspectors, and another at the end of the school year in August, which is open to the public. A report of the result of the examination, and of the condition of the school, is then made to the department, both by the teacher and by the board of inspectors. Besides these general examinations, the scholars are subject also to partial examinations from the local boards of inspectors, the principals of the central schools, (as district or provincial inspectors,) and from the eparch, nomarch and the director of the Teachers' Seminary, (as inspectors-general of public schools,) whenever they may make their official visits.

As respects the final examination of the senior classes, it is held at the close of the scholastic year, before a special examining committee, whose members are usually appointed by the eparch or nomarch on nomination of the parish council; and with this committee rests the determination of what students are entitled to certificates of discharge. Besides the Sundays and the thirty-one legally established holidays, there are during the year five weeks of vacation. Of these, one falls at Easter, but the remaining four are distributed differently in the cities and country, so that the scholars of the town schools have their holidays immediately after the annual examination, while in the country the vacations are in the seasons of harvest and vintage.

The schools are furnished with printed copies of the school laws, which are read before the scholars, and remain the year through suspended from the walls of the school room. These laws, as well as the disciplinary penalties, may be found in the manual already referred to. Discipline is confined to the deportment of the scholars while present, and upon the way to and from school. The punishments inflicted are reprimands, loss of good credits previously received, standing erect for some length of time, kneeling, fasting, studying during hours of intermission, detention at study in the school room after school hours, erasure from the roll of honor, the wearing of a card on which the offense is inscribed, enrollment in the "black-book," reprimand before the school with threat of expulsion, and finally expulsion. Corporal punishment is forbidden.

On the other hand the scholars are rewarded and encouraged by credit-marks, praise, certificates of merit, admission to the roll of honor, and rewards at the closing examination of the year. Among the teachers a distinction must be made between those that have received the preparation required by law, who are alone entitled to employment in the regular schools, and those of the old system who are only temporarily tolerated, (vid. p. 574.) To furnish the teachers this required preparation, there has existed since the first year of the kingdom, a Teachers' Seminary at Athens, in which are employed two professors and six tutors, and an annual appropriation of 17,572 drachmas is made by government for its support. An additional appropriation of 9,000 drachmas is made for the support of thirty beneficiaries at the seminary. The number of scholars in 1858 was 135. The director of the seminary is also chief superintendent of schools. The course of study occupies two years, and the applicant for admission must have passed the second class of the Hellenic school. The subjects of instruction are the doctrines of religion, biblical and Grecian history, the language and grammar of ancient Greece to the extent to which they are taught in the Hellenic schools and the lowest class of the gymnasia, geography, arithmetic, the elements of geometry and mechanics, so much of natural history as is most essential in popular education, pedagogy and didactics, gymnastics, the art of singing, practical gardening and agriculture and the raising of trees. To the seminary is attached a model school where the students obtain some practical experience in their profession. The students that have received the due amount of instruction in these branches, as well as those presenting themselves for examination who have obtained the necessary instruction elsewhere, are examined by the teachers under the supervision of the director. Such as are successful receive a diploma of the first, second or third grade, according to the degree of proficiency shown by them, and their names are entered upon a list of "conditional school candidates." Under this diploma they are permitted to engage as assistant teachers only, obligating themselves to submit to a second examination at the end of two years, when they are decisively entered upon the list of candidates, of the first, second or third class. Owing to the scarcity of teachers, the candidates are often immediately engaged, but always with a similar obligation. The teachers for the schools at the capitals of the provinces and districts, can be taken only from the first class of candidates,—those for schools in parishes of the first rank, only from the first and second classes,—while the candidates of the third class are entitled to an engagement only in parishes of the second and third grade. For advancement from a lower to a higher class, a new examination is necessary. Though from forty to sixty candidates annually pass the examination and receive their diplomas, yet there is always a want of teachers, inasmuch as the seminary supplies the Christian population of the Turkish provinces also with teachers—as does the university with Greek professors and tutors. The location of the teachers in

the parish schools is effected through the department on application from the parish.

For idleness or negligence, bad conduct, or immorality, the teachers are liable to reprimand, to the infliction of a fine, not to exceed twenty drachmas, or to suspension for from eight days to six months, with or without loss of salary. As the provincial and district boards of inspection, prescribed by law, have not as yet been established, these punishments, with the exception of the reprimand, are imposed by the department itself upon information given by the lower boards of inspection. In pressing cases only, the nomarch, or eparch, or even the local board of inspection can suspend a teacher from the duties of his office, under the obligation at the same time to report the case immediately to the department. In the worst cases, the department dismisses from the service, even when such punishment does not strictly accord with the legal penalty.

The minimum monthly salary is, for the teachers at the provincial capital, 100 drachmas; for the teachers at the chief towns of the districts, 90 drachmas; for the second class of teachers and the assistants in the city schools, 80 drachmas, and for teachers in the third class, 50 drachmas. The salaries of the teachers at the district and provincial capitals are increased ten drachmas every five years, but may not exceed the maximum of 140 drachmas. Besides the salary, the teachers of all classes are provided with lodging, free of expense, and receive from the parish treasury a monthly apportionment of 22 lepta (= \$0.03.8) for each child of school age. The whole amount paid is apportioned by the parish council among the parents in such a manner that the poor are left entirely exempt, but the citizens in easy circumstances pay from 10 to 50 lepta monthly, in proportion to the amount of their direct taxes. For the support of the aged and sick teachers, and for the widows and orphans of those that have deceased, there has been for some years a fund established, for which two hundredths of the salary and some small school fees are set apart.

Special primary schools for girls have hitherto been established only in the cities. What has already been said of the common schools is true also of the girls' schools, so far as it is applicable, though it may be added that female teachers are preferred, that instruction is given in needle-work and other feminine employments, and that the punishments are adapted to the more delicate sensibilities of the pupils.

The education of female teachers is conducted in the higher female schools, especially the one founded twenty years ago by the "Association of the Friends of Education," in Athens, with which there is connected a model school for the benefit of those who are to become teachers. Of the management of these schools we will speak farther on. The examinations of the male and female teachers are conducted by the same committee.

Though the system of common schools in Greece has, since its independence, made great advancement, yet there still remains much to be

desired. Neither the number of schools in the parishes, nor of properly educated school candidates, equals the actual want, and hence there yet exist many hedge schools. Many children remain entirely without education, especially in those parishes which contain several widely scattered villages. Other children leave the schools too early, and the law respecting school attendance can not be every-where strictly enforced. The want of Sunday and more advanced schools for moral instruction, is more strongly felt each day, the education of the teachers is also often very defective, and the supervision of the schools is still not conducted with the necessary regularity and thoroughness.

(*To be continued.*)

2. SECONDARY OR INTERMEDIATE SCHOOLS.

The intermediate school system includes the Hellenic schools and the gymnasia. During the war for independence, in which Greece became daily more and more desolate under the devastations of a hostile army, scarcely ten Hellenic schools succeeded in prolonging a miserable existence, of which the greater number were situated upon the islands. Under the administration of president Capo d'Istria, there was founded, in the year 1829, on the island of Ægina, a kind of gymnasium, called the "Central School," and placed under the direction of the most worthy Gennadios. Hither, over five hundred young men, many of whom had been actively engaged in the war, gathered from every part of Greece, influenced by their strong desire for a more advanced education. Soon afterwards several other Hellenic schools were established—15 in the Peloponnesus, with about 800 pupils, and 18 upon the islands with about 1100, while upon the mainland, which was still for the most part occupied by hostile forces, there were only two, with an attendance of about 100 pupils. Besides these there were several private Hellenic schools opened, in which many young people were educated. But a more active development of the school system generally, and especially that of the intermediate schools, began immediately upon the organization of the monarchy. The Hellenic schools and gymnasia were regulated by a royal ordinance promulgated on 31st December, 1837. Both kinds of schools were to be established and maintained at public expense, with the exception of such as were supported by endowment funds, or from the incomes of neighboring cloisters, and some "alumnate" or private seminaries. Tuition was exacted neither in the Hellenic schools nor in the gymnasia. The intermediate schools, if they receive support from the state, have no denominational character, even on the four islands whose inhabitants are in part Roman Catholic. Consequently all Greeks alike frequent the Hellenic schools and gymnasia, and enjoy the same instruction, except in religion, that pupils would receive from teachers of their own faith. The Hellenic schools correspond to what in Germany are called "Latin schools," and at the same time to the higher "burgher schools," inasmuch as their object is not only to prepare for the gymnasium, but also to afford to young men, looking forward to the ordi-

nary branches of business, such higher intellectual training as may be preparatory thereto.

In each of the forty-eight districts of the kingdom there is required to be at least one Hellenic school; in some districts there are several. The fully organized Hellenic schools have three annual classes and three teachers. But there are also in several places imperfectly organized schools, whose pupils, after passing through the existing classes, complete the course at the higher institutions.

Every fully organized school is under the control of a principal ("scholarch,") who is also the teacher of the senior class. With him is associated the "board of teachers," which meets for council once a month, or oftener if necessary,—in which the decisions of a majority are binding, the right being reserved to the principal to defer their execution at his pleasure, until reference may be made to the department. But all Hellenic schools that are connected with a gymnasium are under the direction of the principal of the gymnasium, (the "gymnasiarch.") Wherever a Hellenic school exists there is appointed an ephory, or school committee, consisting of the eparch—or, away from the capital of the eparchy, of the burgher-master—as president, of an educated priest, an official of the place, and two of the citizens elected by the parish council. This ephory advise respecting every thing that relates to the maintenance and improvement of the school, assist the principal in maintaining order, watch over the morals of the school, see that the teachers perform their duty, and that the laws and ordinances in respect to instruction, text-books, vacations and holidays, are carried into effect, decide disputes that may arise with the teachers respecting the order and subject matter of the studies as well as all difficulties between the teachers and parents. It is also their duty to secure the preservation of the school building, to provide for the furnishing of the necessary text-books for the library, and the other means of instruction whenever informed of a deficiency of any thing that is required, to be present at the inspection and examination of the school, and to report thereupon, as well as respecting the general condition of the school, through the eparch to the department.

As respects the official conduct of the teachers and the course of instruction especially, the Hellenic schools of each province are under the supervision of the principal of the nearest gymnasium, who visits them annually and reports the result to the department.

The ephory and the principal of the gymnasium, as inspector, are the special organs of government in the management of the Hellenic schools; when such is not the case, the eparch, or nomarch, acts in that capacity, superintends and visits them in the same manner, and gives information of their condition to the department.

The gymnasia are designed to furnish youth who have passed through the Hellenic schools, with a still higher education, but especially to prepare for the university those who look forward to a learned profession.

The law requires that there should be a gymnasium in each of the ten provinces of the kingdom, located at the capital of the province—but on

account of the small number of students in them, desiring a more extended course of instruction, there are yet four provinces without gymnasia. On the contrary, two gymnasia have been established at Athens, where, besides the students that belong to that province, there are many young Greeks who have come from the Turkish provinces for their education. Besides these that have been described, which are established and maintained at the expense of the state, every city that possesses a Hellenic school, is at liberty to establish a gymnasium, if it is able to sustain it. Private persons also, having the requisite acquirements and qualifications, can with the consent of the department open private seminaries ("alumnati,") of a character similar to that of the gymnasia, on the condition of employing only such teachers as are recognized by the department and submitting to the laws and ordinances which govern the gymnasia in relation to the course of studies, text-books and superintendence.

The immediate management of the gymnasium is in the hands of the principal, or "gymnasiarch," who however takes council with the associated "college of teachers" respecting the method of instruction, the arrangement of subjects taught, the text-books to be used, the programme that is to be drawn up, and all that relates to the interior ordering of the gymnasium and the discipline of the students. He has the same right in opposition to this college that the principal of the Hellenic school has in respect to the board of teachers. In cases of necessity he also summons the ephory to meet them in council. The ephory is composed of the nomarch as president, the demarch, one of the higher priests living at the capital of the nomarchy, and two citizens elected by the parish council, and has like duties and authority to those of the beforementioned ephory of the Hellenic schools, with which it is identical in the chief cities of the provinces. Besides the oversight which this ephory exercises over the gymnasium, professors of the philosophical faculty (of the university) are also directed from time to time by the department to visit different gymnasia and report their observations.

According to the official report of the department, the number of both perfectly and imperfectly organized Hellenic schools wholly supported by the state, in 1858, amounted to 79, which were attended by 5,342 students. The corps of instruction consisted of 142 teachers and 13 assistants—and the state expended annually in their support 257,511 drachmas. There have been, till recently, seven gymnasia, of which two were at Athens, one at Nauplia, one in Patras, one at Tripolitza, one at Lamia, and one at Syra—but there is now an eighth erected at Mesolonghi, not yet fully organized. In these seven gymnasia there were engaged in 1858, 50 professors, and 1,124 students receiving instruction. The annual expenditure of the state for their support amounted to 199,755 drachmas.

To these Hellenic schools and gymnasia, supported at public expense, are to be added four private seminaries, three at Athens and one at Syra, and nine private Hellenic schools, in all which there are 50 teachers and 718 students.

The aggregate of students in all the intermediate schools which we

have described, amounts to 7,184. Comparing this number with that of the children in the common schools, the ratio is nearly that of one to seven—but this is not entirely correct, since many students in the gymnasias and private seminaries are foreigners, while the whole number of those in the common schools, are natives of Greece. It is also to be observed that the district of Maina in the Peloponnesus, as well as Anatolia, Acarnania and Eubœa send very few scholars to the intermediate schools in comparison with the other parts of Greece.

For admittance to a Hellenic school there is necessary a certificate of having passed through the common schools, signed by the teacher and examining committee. The required age has hitherto been ten years. The fully organized Hellenic school has three annual classes, and each year's studies are usually pursued under the direction of their special teacher—but when the board of teachers deem it advisable, each teacher conducts his pupils through the several classes.

For admittance to a gymnasium it must be shown by an examination, conducted by a professor of the gymnasium, that the candidate has received in the Hellenic school the preparation that is required, *i. e.*, that he is acquainted with the forms ordinarily occurring in Attic prose, and the rudimental principles of Greek grammar, that he has a tolerable understanding of the easier prose of classic Greek, can write an exercise in the same from dictation correctly, or at least without any important orthographical error, knows the regular paradigms of the Latin grammar, and the arithmetic, geography and history that have preceded in the Hellenic schools.

A complete gymnasium has four annual classes. Instruction in Latin, mathematics, and often also in history, is intrusted to specially appointed professors, each of whom gives instruction in his department to all the classes. But in other branches of study it rests with the professors themselves, whether they teach only prescribed classes, which is usually the case, or shall (with the consent of the college of professors,) conduct their pupils through the several classes of the gymnasium. The studies in the Hellenic schools and gymnasia, so far as hours have been assigned to any of them, are regulated by the ordinance of 31st December, 1837—which has since undergone some modifications; for instance, natural history and anthropology have been dropped from the Hellenic schools, and chemistry from the gymnasia. We give here a tabular exhibit of the course of study, with the number of hours per week assigned to each:—

HELLENIC SCHOOLS.		Class I.	II.	III.
Religious Instruction and Biblical History,—per week,		2 hours,	2 hours,	2 hours,
Greek Language and Grammar,	"	12 "	12 "	12 "
Latin " "	"	0 "	0 "	3 "
Geography,	"	3 "	2 "	2 "
History,	"	3 "	3 "	3 "
Mathematics, (Arithmetic and Geometry,)	"	3 "	3 "	3 "
French Language and Grammar,	"	4 "	4 "	4 "
Penmanship,	"	2 "	2 "	2 "

GYMNASIUM.		Class I.	II.	III.	IV.
	per week,	2 hours,	2 hours,	2 hours,	2 hours,
Religious Instruction,					
Greek Language and Grammar,	"	9 "	9 "	9 "	9 "
Latin "	"	5 "	5 "	5 "	5 "
Geography,	"	3 "	3 "	0 "	0 "
Mathematics,	"	3 "	3 "	3 "	3 "
History,	"	3 "	3 "	3 "	3 "
Natural Philosophy,	"	2 "	2 "	2 "	2 "
French Language,	"	3 "	3 "	3 "	3 "
Elements of Philosophy,	"	0 "	0 "	2 "	2 "

Besides the above branches, in some of the gymnasia, instruction is also given in the English and German languages—which, however, are left optional. The Latin also in the Hellenic schools, where it is commenced in the third class, is not obligatory upon any student who is not preparing for the gymnasium but intends to engage in commercial or mechanical business. In the gymnasium at Syra, too, Latin is optional for such students, and arrangements are so made that in the hours set apart for instruction in the Latin language they can attend lectures in the same gymnasium upon technology, commercial geography and commercial law.

Religious instruction in the Hellenic school is given by one of the teachers, but in the gymnasium by a specially appointed priest. In the very rare cases in which there are found among the scholars a few who do not belong to the Greek church, religious instruction is provided for them by their parents. The attendance of the students at church, as well as the performance of their other religious duties generally, is left wholly to the care of the parents and guardians, the school authorities assisting only by their frequent admonitions. The school exercises are always opened and closed with a short prayer from among those in use in the Greek church.

In the Hellenic schools, chrestomathies are used for instruction in Greek and Latin; but in the gymnasia generally only the works of the classic authors are selected for translation. Text-books have already been prepared in all the branches of study noted in the above tables, and improved ones are gradually introduced by the department, after examination and approval by the committee appointed for that purpose.

Two hours a week are devoted in the gymnasia to composition in ancient Greek, and one hour to composition in Latin. General exercises are also given to all the classes every week, both in Greek and Latin. In the Greek compositions not only correctness but even some degree of elegance is aimed at, while Latin composition is made use of mainly as an exercise in the application of the grammatical rules. No attention is paid to versification. The course of instruction in French embrace both exercises in grammar and composition, but the time allowed for study is not sufficient for practice in conversation. The mathematical course includes the elements of geometry, algebra, and plain trigonometry. Instruction in natural philosophy is, in most of the gymnasia, imperfect through want of the necessary apparatus, being limited

short explanation of the general properties of bodies, the simplest theorems respecting equilibrium and motion, and an explanation of such natural phenomena as can be understood without the aid of apparatus.

The school ordinance to which we have referred, also contemplates instruction in the theory of the fine arts, which however receives but little attention, though as opportunity offers, the students are usually made acquainted with its most essential principles, especially as introductory to the study of an orator or poet, and in connection with the criticism and analysis of his writings.

The students receive instruction in penmanship only in the Hellenic schools,—but singing, drawing and gymnastics are nowhere as yet introduced.

In the Hellenic schools the system of class teachers is usual, while in the gymnasia the system of teaching by departments prevails to such an extent that, with the exception of Greek, and frequently also of geography and history, each of the remaining branches is taught to all the classes by a special professor. The teachers are permitted to give private instruction to their pupils out of school, for which they receive compensation as may be agreed upon between the parties.

There should be in each Hellenic school and gymnasium, a library for the use of the teachers, and also partially for the use of the students; but very little has hitherto been done towards this object, through scarcity of funds.

The standing of the students is only recorded in the school diaries, and is determined in the following manner: at the end of the month each teacher, according to his daily markings, determines the proper rank of each of his pupils, and from this determination of rank in the individual branches, combined with the numbers which have been fixed upon to represent the proportionate weight to be given to each study throughout the whole course, is calculated the correct monthly standing, and again from these the standing for the year. To prevent delinquencies, the parents or guardians are notified of their occurrence, and rebuke is administered to the offender. When these means, repeatedly employed, do not suffice, the student is duly warned and finally expelled. Though the laws made by the department to aid in the government of the schools, are intended to apply to the whole department of the students, not only at, but while away from school, yet the responsibility of their good behavior out of school is left with their parents and guardians. Consequently the students are punished only for negligence in school and for offences committed within the institution. The penalties are, reprimand from the individual teachers or professors, separation from the other students during study hours, reprimand from the principal of the school or gymnasium, in private or before the faculty, detention in school for from an hour to a week, to which may also be added set tasks and diminution of food, and finally, sometimes, with the consent of the principal, expulsion from school, or exclusion from all the schools—the last, however, requires the assent not only of the faculty, but of the ephory, and appeal

may be made from them to the department. Small books for the formal communication to the parents of the discipline received in school, are usual in some institutions. A student from abroad must be introduced to the principal by a respectable citizen as representative of the parent or guardian, who sees that he is provided with suitable accommodations and becomes responsible for his behavior out of school and for the proper performance of his religious duties.

The scholastic year, both in the Hellenic schools and in the gymnasia, begins on the fifteenth of September, and is divided into two semesters. Instruction in the first semester continues till the twenty-seventh of February, when there occurs an examination in presence only of the ephory. Several days after this examination, on the thirteenth of March, the second semester commences and extends to the middle of June, when the annual public examination is held before the ephory, the parents and guardians, and the public generally. After this public examination, early in July, the summer vacations commence and continue to the fifteenth of September.

The final examination of the course occurs either at the close of the scholastic year, or at the beginning of the following one, as may be at the time determined by the board of professors. It is conducted by the professors of the gymnasium in presence of the ephory, and is both oral and written. The oral exercises consist of a translation and grammatical analysis of extracts which have not been before read, taken from a somewhat difficult classic Greek prose writer or poet, and from a more easy Latin one—and of the solution of problems from some prescribed portion of the mathematics. The written examination embraces translations, in modern Greek, from ancient Greek and Latin authors—the first difficult, the latter more easy—and short compositions in classic Greek and Latin, of which the first must show both grammatical correctness and elegance of style.

The corps of instructors may be divided into professors, tutors (*Lehrer*), and assistants. The title of professor is only given to those who teach in the gymnasia one of the above-mentioned obligatory branches, excepting the priests who give instruction in religion. The others, who hold permanently defined positions as instructors in the gymnasia or Hellenic schools, are styled tutors, (*Lehrer*), while those are called assistants who are not permanently engaged, but have been employed provisionally in the Hellenic schools as instructors in some one branch, mainly for the purpose of their gaining experience in teaching. There are among the older teachers and gymnasial professors, some, often well qualified, who have studied at no university. But since the royal ordinance of 18th October, 1850, for engagement as teacher in a Hellenic school, it is made necessary, after a full gymnasial course, to have attended for at least two years the philosophical and philological lectures of the university, to have taken part sedulously in the exercises of the philological seminary, and then to have evinced a fitness for the position on an extended examination before a committee of professors of the philo-

logical faculty, especially in the two classic languages and their literature, in history, archaeology and mathematics. For a situation as gymnasial professor, the same royal ordinance requires a doctor's degree, or licentiate's diploma. The first is obtained after a four years', the latter after a three years' course of philosophical or philological study at the university, upon examination, as provided by the laws of the university. Besides this examination no other trial is required, neither experimental nor with a view to promotion. The present scarcity of teachers and professors renders such examinations inadmissible—which scarcity is greatly owing to the fact that many young men, after finishing their studies at the university, are called away from Christian parishes to engage on more favorable terms as teachers in the Turkish cities.

In all the Hellenic schools and gymnasia which are supported by the state or the parishes, the teachers and professors are commissioned by royal patents and rank as civil officers. The right of appointment of teachers and professors belongs only to the government, except in some institutions sustained by endowment funds, (as in the Rhizarian Seminary,) whose founders have reserved to themselves and their administrators the right of electing the teachers.

In regard to salaries, the teachers in the Hellenic schools are divided into three classes, which receive respectively 100, 130 and 150 drachmas per month. The principals receive 200 drachmas monthly. In the gymnasia, the principal receives 300, and the professors 250 drachmas per month; this specified salary of the different teachers and professors may, after five years service, be increased one-fifth. They have the same claims, as respects pensions and distinctions, as other civil officers, and are liable to dismissal from service for the same reasons, as well as for immorality.

Among the intermediate schools should also be ranked the ecclesiastical schools, of which there are at this time three of subordinate and one of superior grade. It is the object of the subordinate schools, of which there should be one in each province, to educate village priests, and for that purpose to furnish the necessary instruction to young men who feel themselves called to the priestly office. The course of study differs from that of the Hellenic schools only in this, that in the course of Greek study the writings of the church fathers are used in connection with the classics—a larger catechism, a short, easily comprehended system of theology, and church history are taught, and the students are instructed in the duties of their future office, under the guidance of a priest. Lodging and board are furnished in the seminary itself, and the students are supported either at their own expense, or by the contributions of the higher clergy and the convents. There are at this time about eighty students in these three schools. The higher seminary, known as the Rhizarian school, was established at Athens sixteen years ago by the liberal endowments of the two lately deceased brothers Rhizaris. It includes five classes—the four lower corresponding to the four gymnasial classes, with the single difference that the fathers are read in place of the ancient

classics and that in the fourth year some subjects of theological study are introduced. The fifth class is occupied entirely with a comprehensive course of instruction in the most essential departments of theology. The graduates of the seminary, on attaining the canonical age, are qualified for all church offices—but many of them seek at the university a more thorough philological and theological training. There are now about forty members of the seminary, of whom twenty are supported from the income of the seminary fund, and the remainder by the convents or from their own resources.

From what has been said, the improvement that has been effected in the intermediate schools of a country that twenty-six years ago came forth, utterly wasted, from a ten years' desolating war, will certainly not appear inconsiderable. There still exist, however, many deficiencies that can only be removed by degrees. The general desire so strongly expressed throughout the land, for a more thorough education, has necessitated on the part of the government the immediate establishment of a larger number of Hellenic schools and gymnasia than could be supplied with suitable teachers. The consequence has been that the instruction imparted is not every where equally good, and the course in many schools as well as in some gymnasia, is left incomplete. Especially is the instruction in Latin defective, for which there have hitherto been but few competent teachers. With the ancient Greek there is indeed more care taken, but in this the students are not allowed sufficient practice in composition. It is also evident that farther measures are required to be taken, both to prevent negligence in study and to maintain discipline beyond the school limits.

3. REAL SCHOOLS.

The place of the higher "burgher" schools of Germany is in Greece, in a measure, supplied by the Hellenic schools; for the subjects of study in the Hellenic schools are the same as those of the higher burgher schools, excepting the Latin language, which is, however, commenced only in the third class and is not obligatory, and also the ancient Greek language; but this is not for the native Greeks, altogether a foreign or dead language, such as is the Latin to the Germans, and an acquaintance with it, such as is attempted to be given in the Hellenic schools, is just as necessary to the Greek for a fundamental knowledge and correct use of the modern language, as the instruction in High German, that is given in the higher burgher schools, is found to be to the German. And on this principle, that the study of the ancient language is necessary to every educated Greek and is to be considered only as a more thorough study of his native tongue, the gymnasium at Syra where the study of Latin is not obligatory upon all, may be reckoned as a real school—for, thus looked upon, the peculiarity of classical schools is lost, and only the sciences remain as the principal branches of study. There are as yet only two institutions in Greece that can be considered strictly as real schools; one, a private school at Syra, where young men are fitted

for a mercantile life, and a commercial school at Athens where from one hundred to one hundred and fifty young men have offered them a general knowledge of the elements of mathematics, natural philosophy and chemistry, and practical instruction in drawing, painting, modeling, engraving on wood and copper, and architecture. The military and naval schools at Athens, as well as a school of practical agriculture at Tirynth, are not embraced in our plan.

4. HIGHER INSTITUTIONS FOR YOUNG LADIES.

Besides the elementary schools for girls, there are also, in the larger cities, higher schools for young ladies, which, however, are private institutions, with the exception of the Central School of the Society of the Friends of Education at Athens. There are at this time ten such schools, (three of which are at Athens,) in which about nine hundred young ladies are instructed in the branches of a higher education. The course of study continues three years, and does not differ from that of the Hellenic schools, except that in place of Latin, which is wholly omitted, the French language, and very frequently the English, is taught, more regard is also paid to æsthetic training, and consequently drawing and music are considered indispensable, and feminine domestic employments are not neglected. These seminaries are presided over by ladies, though male teachers also are engaged in giving instruction. They are subject to the supervision of government, under a special ephory, or board of inspectors, composed of respectable citizens.

The above-mentioned Central School is especially intended for the training of female teachers, both for the elementary and for the higher female schools. But many young ladies, belonging to the higher class of society, are admitted as private scholars on the payment of established annuities. This school has four classes instead of three. The young ladies who are desirous of becoming fitted for the office of teacher in the elementary schools, are required to pass through only the three lower classes, where they are taught the monitorial method of instruction, practice themselves in teaching in an elementary school connected with the central school, and are dismissed with a certificate after a successful examination. But the student who looks forward to the situation of teacher in the higher schools, must remain another year and pass through all the studies of the fourth class. This school is maintained by the contributions of the association, the annuities paid by the private scholars, the tuition fees, and in part also by an appropriation from government. There now number over one hundred students, the most of whom are beneficiaries either of government, the wealthy municipality, or of the association. The school building, one of the largest and finest edifices in Athens, was the gift of the liberality and patriotism of Arsakes, a wealthy and most worthy Greek physician, residing in Wallachia.—(Vid. Report in "Neue Jahr-Bücher f. Philol." 1860, vol. II. p. 154 and on.)

5. ORPHAN ASYLUMS.

Under the Turkish rule there was not in all Greece a single home for orphans. It was not till within a few years, under the reign of the King, that the design was entertained of establishing a philanthropical institution of this character. There have been as yet but three founded, two of which are at Athens. The one called the "Amalieum," after its most noble patroness, her majesty the queen, is an extensive and beautiful building, erected through the beneficence of their majesties and the contributions of ladies, (for the most part of Greece,) and is devoted wholly to orphan girls, and made their home, where, to the number of about sixty, they are instructed in reading, writing and arithmetic, and in religion, and various feminine occupations. Provision is made through a committee of ladies, presided over by the princess Hypsilanti, for the collection of contributions for the support of the institution. A fund of nearly 400,000 drachmas has already been accumulated. The foundation of the second institution is due principally to a legacy made by Georgios and Ekaterina Chanzi Konsta, and is devoted to the care of destitute orphan boys, who (about forty in number) are instructed in reading, writing, arithmetic and religion, and are also taught trades. The building was donated to the institution by the heir of M. Wrani of Vienna. A third orphan asylum has been established at Syra, sustained by the parish.

6. UNIVERSITY.

The Otho University, established at Athens in 1837, is organized after the plan of the German universities. It includes the faculties of philosophy, law, medicine and theology, of which, however, the theological is at present incomplete. The number of ordinary and extraordinary professors amounts to forty-two, and that of students averages about five hundred, of whom one half are native Greeks, the remainder being from the Turkish provinces.

We glean from an interesting article* upon Athens, by Pres. Felton, the additional information, that the University is admirably conducted, and that nothing can exceed the intellectual ardor of the young men in the several departments of study. The lecture rooms are daily crowded. The library now contains some 90,000 volumes, and is rapidly increasing, almost exclusively from the gifts which are continually made to it by Greeks in other countries. Like the other institutions for education, the university is an object of pride and favor to all of the nation, wherever settled, and large contributions are made towards their support, from all quarters. Half a million of francs was lately given by a wealthy Greek to found an academy of arts and sciences, and very recently, another Greek, a native of Thessaly, bequeathed 200,000 fr., (\$40,000) to the university, and at about the same time, a humble knife-grinder even, who had accumulated 600 drachmas (\$100) from his scanty earnings, bequeathed 100 dr. to the university.

* *Appleton's New American Cyclopedia, Athens.*

Among the professors in the gymnasia and university, and the teachers in the schools, there are many who would do honor to the profession in any country in the world. Madame Manos, directress of the school for young ladies, at Athens, is a lady of the noblest character, as well as of the highest social position. Her associates are excellent and accomplished teachers. Among the women who teach in the common schools, are many whose self-sacrificing zeal and conscientious devotion are contributing powerfully to the moral and intellectual improvement of the rising generation. Of the professors in the university, the venerable Asopios expounds Homer with the life and fire of another Nestor. The lectures of Philippos Johannis—the author of the preceding article—on moral philosophy, are admirable for purity of style and clearness of method. Rangabes, who is also cabinet minister of foreign affairs, discourses upon the fine arts with acuteness, learning and taste. Manouses lectures eloquently on history, amidst the applause of a crowded audience. Pericles Argyropoulos, lately also a member of the cabinet, is a most able and distinguished professor of law. But these are far from being the only members of the professional body who are deserving of mention, and entitled to the admiration and gratitude of their countrymen.

A-B-C-BOOKS AND PRIMERS.

WE propose in this paper to bring together various memoranda which we have made in our reading, respecting the books and mechanical contrivances, and to some extent the modes resorted to in different countries to introduce children to a knowledge of the elements of their mother tongue.

Anciently at the educational institutions of the Bramins in India, a peculiar symbolic use of the letters existed. The letter A, for instance, is represented as god among the letters.

Among the Chinese the first book is the *Pe-kia-sing*, or Primer, in which the names of the individuals of a hundred families (radicals of a hundred classes of words,) are given to be committed to memory by the pupils. The second book is the *Tsa-tse*, which contains many things which every body needs to know in everyday life. After this follows the *Tsien-tse-ouen*, a collection of a thousand letters. The fourth, *San-the-king*, contains trisyllabic verses, in which are taught the rudiments of morality and history.

In the schools of Persia, more than a thousand years ago, A B C tables came into use, in which A is the first and J the last letter.

In the Greek school the child first learned the letters in their order, each by its name, and not by its sound; that is, Alpha, Beta, &c., to Omega. The letters were probably hung upon a cord, and also described orally, and the scholars set to guessing them out in various ways, according to the inventiveness and animation of the teacher. After this came the special study of the vowels (*φωναι*), and then the putting together of single letters (*συλλαβίζειν*), which sounded very much like our old-fashioned spelling; Bet' Alpha, Ba; Bet' Epsilon, Be; Bet' Iota, Bi; Gamm' Alpha, Ga, &c. These short words were spelled until this A B Ab was well acquired.

There is not sufficient ground to decide whether there was any systematic method for dividing words into syllables. By this method of learning, it was some time, perhaps several years, before much facility in reading was acquired. The boys tried to distinguish between long and short syllables, to attend to the accent, which is so odd and difficult a matter for us, and especially to observe the musical variation of tone which characterizes the method

of speaking and declaiming in vogue at Athens. Writing was not learned along with reading, but probably after some knowledge had been acquired of the latter.

While the intellectual training of the Spartans was confined to the narrow limits of music and sharpening the intellect, inasmuch that they could hardly read or write at all, instruction and education were at Athens upon a very different footing. The demand there for a comprehensive education gave employment to a great number of teachers who instructed each in a separate and exclusive department.

The children learned to read and write in the syllabic method. Dionysius of Halicarnassus writes :

“ We first learn the names of the letters, then their forms and length, then syllables and their usual variations. Then we begin to read and to write, but syllable-wise and slowly, until we have acquired some facility, and then connectedly and as we choose. Plato, (*Laws*, 7, 818,) puts reading and writing together; and he says that boys must study their letters until they can read and write.”

The study of reading was a sort of musical instruction; for the children had to observe the longs and shorts, the raising and lowering of the voice at the syllables, and the greater or less volume of tone. That their reading was very far from being monotonous, and was really a kind of singing, is rendered probable from the general musical character of the Greeks, which would be likely to make their grammatists (teachers) teach and the pupils read more and more in that way, as time proceeded. The greatest speed in reading, writing, and music, was diligently sought.

Amongst the poetical works which were used for reading and memorizing, Homer's *Iliad* and *Odyssey* were preëminent, and were also highly esteemed by the Spartans. *Æsop* also served for a school reading book; and he who was not well acquainted with him, was thought but an ignorant fellow. His fables, however, were used for the smaller boys; the elder read chiefly in *Simonides*.

Among the various systematized helps was the following:—

The sophist *Atticus Herodes*, (as *Philostratus* says in his life of him) to assist his son, who had small intellectual endowments, and so poor a memory that he could not learn his letters, got together twenty-four boys of the same age, to whom he gave the names of the letters, and instructed them along with his son, that by calling his companions by name, he might learn the alphabet.

Among the early Romans there were no public schools, but children received their instruction from tutors or pedagogues. This pedagogue, who was usually an old slave, had often the duty not

only of instructing (*instituere*) the boy to read, but of overseeing his behavior generally (*monere*.) Instruction was in strictness the duty of the father, and many eminent Romans did in fact teach their own children; Augustus, for instance, to some extent; Cato, altogether. Although the latter had a slave for the purpose of instructing his boys in grammar, he himself taught his son reading, swimming, and other exercises, on the principle that a father could manage a son better than a slave. Still, there were many teachers who instructed in reading, writing, and arithmetic, for which last the boys used small tablets. Such a teacher was called *ludimagister*. Every school was called *ludus*, but the reading-school, (*ῥηδοσχολεῖον*) *ludus sive taberna literarum*; where there was often a booth, *pergula*. Quintilian advised to furnish letters of bone or some suitable material, for children to use in learning to read, *quad tractare, intueri, nominare jucundum sit infantiae*.

In reading, which was usually commenced before the seventh year, the Romans as well as the Greeks appear to have used the syllabic method; for Quintilian treats not only of the single letters, their characteristics and relations to each other, to syllables and words, but has many clear references to it as an established practice. "The smaller children strive to learn the elements and syllables; and one of the older ones repeats them to them, clearly, and one at a time; so that it is particularly necessary to have regard to the elocution of teachers and of the larger scholars." Evidently, a clear and correct elocution was reckoned of great importance. After single letters, syllables and words, they learned to write longer ones, and verses; which were perhaps repeated over by the older ones and spoken after them by the younger.*

The diffusion of books being so much more costly and difficult than in our days, the learned usually read very much less material than now, but learned more by hearing; and good readers were therefore more and more required in the schools. Longer extracts than are now made were dictated, and surprising quantities of them learned by heart and retained in the memory. The saying was universally received, that men must read much; not many books. According to Quintilian's school dialogues, the rudiments of grammar were taught along with reading; etymology, definition, parts of speech, inflection, &c. The apparatus for writing was a wax tablet, written upon with a sharp-pointed stylus or pencil. Wax was used to facilitate corrections. Instruction in reading seems to have been given twice a day.†

* In the time of the Romans, there were schools of mutual instruction.

† See *Cramer's Hist. of Ed. and Instr. among the Ancients*, Vol. I, p. 433, &c., (1832)

The grammarian Kallias composed a theory of grammar in verse, or an A B C book in the form of a drama.*

The prologue, as the part first spoken by the chorus, gave the twenty-four letters in their order, and then the mode of using and combining them in words, which is their principal use. Then came a chorus of A B Ab, in verse, and to a melody which was the same to all the syllables; so that the seventeen consonants and seven vowels were figuratively represented as being paired together in a choral manner, or in antistrophic chanting.

After this followed a discourse relating to the vowels, in which, as was done for each letter in the prologue, each successive vowel was distinguished by a paragraph or sort of punctuation mark, so that it and its length were easily discernible.

After the vowels came the other divisions of the letters; the long and short vowels probably coming first, then the mutes, liquids, &c., apparently with a verse to each letter, as in the prologue. Interspersed with these exercises was given the practice in syllabizing, arranged according to the classes of consonants, or according to the place of the two consonants of a syllable, whether before, after, or on each side of the vowel, from Alpha to Omega; an extensive field for choral exercises.

That Kallias really arranged the A B C in a dramatic form, for use in the boys' schools, there seems to be sufficient reason for believing, when we consider how much of the life of the Greeks, and especially of the Athenians, was passed in entertainments, and how their lively plastic nature found its greatest pleasure in dramatic exhibitions. As with the old, so with the young; and the boys, by name and by a sort of flimsy imitation, probably brought the school into some similitude to the beloved theater. The author also knew the dryness of the fundamental principles of language, and sought to conceal it by an artistic treatment.

An especial reason for a dramatic presentation of the letters may be found in the fact that just about the time of Kallias, *i. e.*, A. C. 403, under the archon Euclides, the new or Ionic alphabet, which is that of our tragedy, was introduced, which added to that before in use, the Cadmean or Phœnician, two long vowels, three double consonants, and three aspirates. Archinus, who introduced the Ionic alphabet into Athens, procured a decree of the people that all teachers should teach it in their schools. Such being the case, it was not at all unreasonable that Kallias should seek an expeditious way of introducing the new alphabet amongst both old and young.

* See Welcker's *A-B-C—book of Kallias in the form of a chart* in the Rhenish Museum of Philology.

In the library at Munich, there is an A-B-C-book (of a few leaves) of the fifteenth century, with illustrations, by a master-hand, and at Milan there is another adorned with miniatures by Leonardo da Vinci, in 1496.

When the Primer—(*Primæus*), a little book containing the offices of the Roman Catholic Church, [which from its being the most common book in the monasteries, as well as because it contained prayers which the young and old were required to know, became the manual of the school as well as of the altar, and for this purpose was prefaced with a few leaves devoted to the Alphabet, and to words of one and two syllables]—came to be printed both in Latin and in German for religious instruction, its scholastic use was continued. The "Child's Little Primer" by Luther, with the Lord's Prayer, the Commandments, Creed, and Catechism, was one of the earliest and most popular school books in the Protestant schools. Several of the great educational reformers of a later day began at the beginning by improving the A-B-C-books. Basedow at Magdeburg, adopted a constructive method of teaching the letters, by presenting them made in gingerbread—then rewarding success in remembering the name by gift of the substance. This founder of Philanthropism should be held in everlasting and grateful remembrance by A-b-c-darians. The earliest illustrated printed alphabet and Primer in German, dates back over two hundred years, and was composed by Bienrod, a school officer in Wernigerode. The letter A, symbolized by the Ape feeding on an Apple and rhymes thus,

The Ape is then a funny beast
When on an Apple he doth feast.

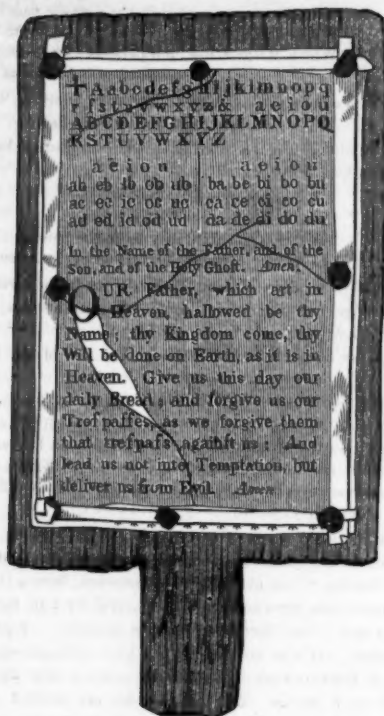
In England the ecclesiastical and royal gate to learning was by the Primer and the Horn-book—the latter being simply the first leaf of the Primer pasted on wood and protected by transparent horn. In 1534, a "Prymer in Englyshe with certain Prayers, and Goodly Meditations, *very necessary for all people that understand not the Latyne tongue*," was printed by John Byddell. In 1545, King Henry VIII. ordered an English "Form of Public Prayer," or "Prymer to be printed," "as set forth by the Kinge's Majestie and his Clergie, to be taught, lerned and red; and none other to be used throughout all his dominions." This little book, besides prayers, contains several psalms, with lessons and anthems in English. This Primer, with various additions, in some editions with the Catechism prepared by Cranmer "for the singular commoditie and profyte of Childe and Yong People" and in others, with a page or two devoted to the alphabet, and words of one and two syllables, was used in schools and families as the first book of instruction with children.

The Horn-book of Queen Elizabeth's time, according to a specimen in the British Museum, consisted of a single leaf about two inches long by one and a half wide, commencing with a cross, which thus serves to designate the first row, followed by the alphabet in small and large letters, which the vowels, and their combinations with the consonants, the Lord's Prayer, and the Roman (not the Arabic) numerals,—the whole covered with horn. Ben Johnson refers to this manual of children. Shakspeare in "*Love's Labors Lost*," describes the School-master Holafernes—"He teaches boys the Horn-books," and in Richard III., one of the characters,

* —hearkens after prophecies and dreams,
And from the cross-row pluckes the letter G,
And says a wizard told him that by G
His issue disinherited should be."

Timbs in his "School Days," has the following paragraphs on the Horn-book.

Cotgrave has, "*La Croix de par Dieu*, the Christ's-crosse-rowe, or *horne-booke*, wherein a child learnes it;" and Florio, ed. 1611, p. 93, "*Centuruola*, a childes horne-booke hanging at his girdle."



HORNBOOK OF THE EIGHTEENTH CENTURY.

In the collection of Sir Thomas Phillipps, at Middlehill, are two genuine Hornbooks of the reigns of Charles I. and II. Locke, in his "*Thoughts on Education*," speaks of the "ordinary road of the Hornbook and Primer," and directs that "the Lord's Prayer, the Creed, and the Ten Commandments he should learn by heart, not by reading them himself in his Primer, but by somebody's repeating them before he can read."

Shenstone, who was taught to read at a dame-school, near Halesowen, in Shropshire, in his delightfully quaint poem of the *Schoolmistress*, commemorating his venerable preceptress, thus records the use of the Hornbook:—

"Lo; now with state she utters her command;
Eftsoons the urchins to their tasks repair;
Their books of stature small they take in hand,
Which with pellucid horn secured are
To save from finger wet the letters fair."

Cowper thus describes the Hornbook of his time:—

“Neatly secured from being soiled or torn
Beneath a pane of thin translucent horn,
A book (to please us at a tender age
'Tis called a book, though but a single page)
Presents the prayer the Saviour designed to teach,
Which children use, and parsons—when they preach.”

Tirocinium, or a Review of Schools, 1784.

We have somewhere read a story of a mother tempting her son along the cross-row by giving him an apple for each letter he learnt. This brings us to the gingerbread alphabet of our own time, which appears to have been common a century and a half since.

“To master John the English maid
A Hornbook gives of gingerbread;
And, that the child may learn the better,
As he can name, he eats the letter.”—*Prior.*

An anecdote illustrative of Lord Erskine's readiness is related—that, when asked by a judge if a single sheet could be called a book, he replied, “The common Hornbook, my lord.”

In “*Specimens of West Country Dialect*,” the use of the Hornbook is thus shown:—

“Commether, *Billy Chubb*, an breng the hornen book. Gee ma the vester in tha windor, you *Ful Came*!—what! be a sleepid—I'll wäke ye. Now, *Billy*, there's a good bway! Ston still there, and mind what I da zä to ye, an whaur I da point. Now; criss-cross, girt ä, little ä—b—c—d. That's right *Billy*; you'll zoon lorn the criss-cross-lain—you'll zoon auvergit Bobby Jiffry—you'll zoon be a *scholard*. Ä's a pirty chubby bway—Lord love'n!”

John Britton, who was born in the parish of Kington St. Michael's Wilts, in 1771, tells us, in his “*Autobiography*,” that he was placed with a schoolmistress. “Here,” he writes, “I learnt ‘the Christ-cross-row’ from a Hornbook, on which were the alphabet in large and small letters, and the nine figures in Roman and Arabic numerals. The Hornbook is now a rarity.” Such a Hornbook we have engraved. It was met with in the year 1850, among the old stock of a bookseller at Peterborough, in Lincolnshire, and is thus described: Its dimensions are 9 by 5 inches. The alphabet, &c., are printed upon white paper, which is laid upon a thin piece of oak, and is covered with a sheet of horn, secured in its place by eight tacks, driven through a border or mounting of brass; the object of this horn-covering being to keep the “book,” or rather leaf, unsoiled. The first line is the cross-row; so named, says Johnson, “because a cross is placed at the beginning, to show that the end of learning is piety.”

The Hornbook was not always mounted on a board; many were pasted on the back of the horn only.

Such was the rudeness of the “dumb teacher” formerly employed at the dame-school, and elsewhere. It was, in all probability, superseded by Dr. Bell's sand-tray, upon which the children traced their own letters. Next came the “Battledore” and “Reading-made-Easy;” though the Spelling-book is considerably older than either. The Battledore, by the way, reminds us of a strategy of tuition mentioned by Locke: “By pasting the vowels and consonants on the sides of dice, he has made this a play for his children, whereby his eldest son in coats has played himself into spelling.”—*Timb's “School Days,” &c.*

The first book used in teaching the rudiments of learning in the English Colonies in America was doubtless the contemporary Primer of the mother country. The earliest notice we have met with of an indigenous production for this purpose, is in "An Almanack for the year of the Christian Empire, 1691," by "Henry Newman, Philomath," in which Benjamin Harris, at the *London Coffee House*, Boston, announces that

"There is now in the Press, and will suddenly be extant, a Second Impression of the *New England Primer enlarged*, to which is added, more *Directions for Spelling*: the *Prayer of K. Edward the 6th.* and *Verses made by Mr. Rogers the Martyr, left as a Legacy to his Children.*"

The "*New England Primer Enlarged*," the Second Impression of which became "suddenly extant" in or about 1691, gradually passed into the "NEW ENGLAND PRIMER IMPROVED, for the more easy attaining the true Reading of *English.*" Printed and Sold by William M'Alpine about Mid-way between the *Governor's* and Dr. *Gardiner's* in *Marlborough Street*, 1770."

At what date "The Young Infant's or Child's Morning, and Evening Prayer" from Dr. Watts, together with his *Cradle Hymns*, or the "*Spiritual Milk for American Babies*, Drawn out of the Breasts of both Testaments for their Souls Nourishment, By John Cotton," were first introduced, all of which are in the edition of 1770, now before us, we have no information. The most noticeable feature in this copy is the Illustrated Alphabet, of which we give a few specimens



In ADAM'S Fall
We sinned all.

Heaven to find,
The Bible Mind.

Christ crucify'd
For sinners dy'd.

The Deluge drown'd
The Earth around.

ELIJAH hid
By Ravens fed.

The judgment made
FELIX afraid.

The original designs, together with the inimitable rhymes, are copied from "*A Guide for the Child and Youth.*" By T. H." Printed in London by J. & J. Marsh, in 1761.

To this "Guide," and the "New Englanddar Primer Improved," we shall return in a future number. We conclude this article by a few pages on the methods of teaching the alphabet.

OUTLINE OF METHODS OF TEACHING.

The following suggestions are taken from Prof. Sullivan's "*Outline of the Regulations and Methods of Teaching in the National Model Schools*" of Ireland:—

ALPHABET.*

As the Alphabet is the first, and, indeed, the most difficult lesson that children have to learn, the teacher should do every thing in his power to make it as easy and as interesting to them as possible. Pestalozzi has called it "the first torment of children," and with great truth, for, as it is usually taught, it is a difficult and perplexing task.

If we can not smooth the rugged path of learning for children, we should, at least, throw no unnecessary difficulties in their way. And to make them learn and recollect the names and forms of all the letters in the alphabet, **LARGE** and **SMALL**, before they are permitted to advance a step in a *practical* direction, is a great and unnecessary difficulty thrown in their way. The difficulty to a child must be great. If we doubt it, let us try what trouble it would cost ourselves to learn and recollect the names and forms of six-and-twenty characters or figures which we never saw before. And the difficulty is unnecessary, as far as regards the **CAPITAL** letters; for they are not required for the purpose of learning either to read or spell. It is of the small or *common* letters that words and sentences are composed. The **CAPITALS** occur only one at a time, and perhaps not more than two or three in a page; and the children will learn them as they proceed, without any formal teaching.

Till very lately, too, children were obliged to learn an additional character for the letter *s* (*f*); for no other purpose, it would seem, than to puzzle them between it and the letter *f*, to which it bears so close a resemblance. The *double* letters, too, as they were called, such as *ct, fl, sh, &c.*, were considered till lately a necessary part of the alphabet; and the unfortunate tyros were consequently obliged to learn new and complicated characters for the same letter, before they were permitted to proceed to the simplest lesson in their primers.

But the difficulties which children encounter in learning the *names* and *forms* of the letters of the alphabet, are trivial when compared to the labor which it costs them to learn their *sounds* or *powers*.

If every distinct articulate *sound* had a different and distinct *sign* or character to represent it—or, in other words, if the *same sounds* were always expressed by the *same signs*, learning to read would cease to be a tedious and perplexing process; for in this case, it would, in a great measure, be reduced to a knowledge of the letters. But this is not the case in our, nor indeed in any alphabet. In some cases, we have distinct sounds without proper or *peculiar signs* to represent them, and in others, we have two or more different *signs* or characters for the same sound. Our alphabet is, therefore, both *defective* and *redundant*. The very first letter of the alphabet, for instance, represents, without alteration or external change, four different and distinct sounds; and with regard to all the other vowels, and several of the consonants, similar observations might be made.

We have nine simple vowel sounds, and only six signs or characters to express them—or rather only five, for *i* and *y* may be regarded as different forms of the same letter. We have also four consonants for which there are no proper or peculiar characters, namely, the initial consonant in the word *thin*, the initial con-

* The term Alphabet is derived from *Alpha, Beta*, the first two letters of the Greek Alphabet; just as we say the "A, B, C," for all the letters; and *Abecedarian*, for a teacher of the Alphabet.

The *ORDER* of the letters in the alphabet appears to have been a matter of chance; nor is it of much consequence how they are arranged. Some writers, however, have urged a new and philosophical arrangement. The *vowels*, they insist, should take precedence of the *consonants*, and be marshaled with regard to each other, according to the aperture which each demands of the mouth to give it due utterance: while the *CONSONANTS* should be arranged with reference to the *organs* to which they are chiefly indebted; as the *lip*, the *teeth*, the *throat*, &c.

This would certainly be a more rational arrangement of the letters; but it is now too late to make such alterations.

It is remarkable that the letter *A* holds the first place in every alphabet; perhaps because the *open sound*, as in the word *father*, is the simplest and easiest of all sounds. It is the first articulate sound which children make, as in the words *papa, mama*; and in almost every language except the English, this is the only sound of *a*.

sonant in *then*, the sibilating sound of *sh*, as in *shine*, and the final consonantal sound *ng*, as in the word *sing*.

But the redundancy of our alphabet is more apparent.

The letter *c*, for instance, has in every case the sound either of *k* or *s*.* It is, therefore, as far as the pronunciation is concerned, an unnecessary letter.

In *ch*, as in *chest*, the sound might be represented by *tsh*; and when it is hard, as in words like *chaos* and *mechanical*, by *k*. *Ch*, therefore, is redundant.

The letter *q*, also, is redundant, for in every case its sound might be represented by *k*; as in the words *quarter* (*kwarter*), *question* (*kwestion*), *quiet* (*kwiety*), &c.

The letter *x*, too, is redundant, as its sound might be represented by *ks* or *z*; as in the words *exert*, *exist*, *Xenophon*.†

Ph is, in every case, equivalent to *f*; and is, therefore, a superfluous sign or character.

The vowel *y*, being another form of *i*, is redundant; and so also are the dipthongal forms *e* and *æ*; as in the words *Cæsar* and *Crasus*;

The difficulties which these alphabetical inconsistencies occasion children, in their first attempts at learning to read, have been so graphically described by the EDGEMORTHS in their "*Practical Education*," that we shall transcribe the entire passage:

"As it is usually managed, it is a dreadful task indeed to learn, and if possible a more dreadful task to teach, to read; with the help of counters, and coaxing, and gingerbread, or by dint of reiterated pain and terror, the names of the four-and-twenty letters of the alphabet are, perhaps, in the course of some weeks, firmly fixed in the pupil's memory. So much the worse; all these names will disturb him if he have common sense, and at every step must stop his progress. To begin with the vowels: each of these has several different sounds, and consequently ought to have several names, or different signs to distinguish them in different circumstances. In the first lesson of the spelling-book, the child begins with a-b makes ab; b-a makes ba. The inference, if any general inference can be drawn from this lesson, is, that when *a* comes before *b* it has one sound, and after *b* it has another sound; but this is contradicted by-and-bye, and it appears that *a* after *b* has various sounds, as in *ball*, in *bat*, in *bare*. The letter *i* in *fire* is *i*, as we call it in the alphabet, but in *fir* it is changed, in *pin* it is changed again; so that the child, being ordered to affix to the same sign a variety of sounds and names, and not knowing in what circumstances to obey, and in what to disregard the contradictory injunctions imposed upon him, he pronounces sounds at hazard, and adheres positively to the last ruled case, or maintains an apparently sullen, or truly philosophic and skeptical silence. Must *e* in *pen*, and *e* in *where*, and *e* in *her*, and *e* in *fear*, all be called *e* alike? The child is patted on the head for reading *u* as it ought to be pronounced in *future*; but if, remembering this encouragement, the pupil should venture to pronounce *u* in *gun* and *bun* in the same manner, he will inevitably be disgraced. Shame and shame impress precepts upon the mind, the child therefore is intent upon remembering the new sound of *u* in *bun*; but when he comes to *busy*, and *burial*, and *prudence*, his last precedent will lead him fatally astray, and he will again be called *dunce*. *O* in the exclamation *Oh!* is happily called by its alphabetical name, but in *to* we can hardly know it again, and in *morning* and *wonder* it has a third and a fourth additional sound. The amphibious letter *y*, which is either a vowel or a consonant, has one sound in one character, and two sounds in the other; as a consonant, it is pronounced as in *yesterday*; in *try*, it is sounded as *i*; in any, and in the termination of many other words, it is sounded like *e*. Must a child know all this by intuition, or must it be whipt into him? But he must know a great deal more before he can read the most common words; what length of time should we allow him for learning when *c* is to be sounded like *k*, and when like *s*? And

* Before the vowels *a*, *o*, or *u*, *c* has the sound of *k*, as in *cat*, *cot*, *cut*; and before *e*, *i*, or *y*, it has the sound of *s*, as in *cell*, *city*, *cypress*.

† At the beginning of a word, *x* is pronounced *z*, as in *Xenophon*; in the middle or at the end, *ks*, as in *Xerxes* (*Zerkses*), *borex* (*bokses*), *box* (*boks*). *X* is evidently compounded of *k* and *s*.

‡ But though these signs or letters are unnecessary, as far as the pronunciation and spelling of the words in which they occur are concerned, they are essential to their *etymology* and meaning, and must therefore be retained.

how much longer time shall we add for learning when *s* shall be pronounced *sh*, as in *sure*, or *z*, as in *has*; the sound of which last letter *z* he can not by any conjuration obtain from the name *zed*, the only name by which he has been taught to call it? How much time shall we allow a patient tutor for teaching a docile pupil, when *g* is to be pronounced soft, and when hard? There are many carefully-worded rules in the spelling-books, specifying before what letters, and in what situation, *g* shall vary in sound; but unfortunately these rules are difficult to be learned by heart, and still more difficult to understand. These laws, however positive, are not found to be of universal application, or at least a child has not always wit or time to apply them upon the spur of the occasion. In coming to the words *good gentleman, get an ingenious grammar*, he may be puzzled by the nice distinction he is to make in pronunciation in cases apparently similar: but he has not yet become acquainted with all the powers of this privileged letter; in company with *h*, it assumes the character of *f*, as in *tough*; the next time he meets it perhaps in the same company, in the same place, and as nearly as possible in the same circumstances, as in the word *though*; but now *g* is to become a silent letter, and is to pass incognito, and the child would commit an unpardonable error if he claimed the incognito as his late acquaintance *f*. Still all these are slight difficulties; a moment's reflection must convince us, that by teaching the common names of every consonant in the alphabet, we prepare a child for misery when he begins to spell or read. A consonant, as saith the spelling-book, is a letter which can not be pronounced without a vowel before or after it; for this reason *B* is called *be*, and *L* *el*; but why the vowel should come first in the one case, or last in the second, we are not informed; nor are we told why the names of some letters have no resemblance whatever to their sounds, either with a vowel before or after them. Suppose that after having learned the alphabet, a child was to attempt to read the words—

Here is some apple pye,

he would pronounce the letters thus—

Acheare ies esoeeme apepeelee pewie.

With this pronunciation the child could never decipher these simple words. It will be answered, perhaps, that no child is expected to read as soon as he has learnt his alphabet; a long initiation of monosyllabic, dissyllabic, trisyllabic, and polysyllabic words is previously to be submitted to, nor after this inauguration are the novices capable of performing with propriety the ceremony of reading whole words and sentences. By a different method of teaching, all his waste of labor and of time, all this confusion of rules and exceptions, and all the consequent confusion in the understanding of the pupil, may be avoided.

"In teaching a child to read, every letter should have a precise single sound annexed to its figure; this should never vary. Where two consonants are joined together, so as to have but one sound, as *ph, sh*, &c., the two letters should be coupled together by a distinct, invariable mark. Letters that are silent should be marked in such a manner as to point out to the child that they are not to be sounded. Upon these simple rules our method of teaching to read has been founded. The signs or marks, by which these distinctions are to be effected, are arbitrary, and may be varied as the teacher chooses; the addition of a single point above or below the common letters is sufficient to distinguish the different sounds that are given to the same letter, and a mark underneath such letters as are to be omitted, is the only apparatus necessary. These marks were employed by the author in 1776, before he had seen Sheridan's or any similar dictionary; he has found that they do not confuse children as much as figures, because when dots are used to distinguish sounds, there is only a change of place, and no change of form; but any person that chooses it, may substitute figures instead of dots. It should, however, be remembered, that children must learn to distinguish the figures before they can be useful in discriminating the words."

To the ingenious recommendations of the Edgeworths, there are strong practical objections. Children thus taught would find it difficult to read books printed in the ordinary way; and besides, the *upper, lower, and double dots, and horizontal and slanting lines*, would tend to confuse rather than to simplify.

Other plans for simplifying the study of the alphabet have been tried with more or less success by other educationists. Some have classed and taught the letters

according to their *forms*, as Lancaster, who drilled and divided them into squadrons and groups, according to their resemblances, real or supposed, to geometric figures; others have classed them according to their resemblance in *sound*, as Professor Pillans, who recommends that they should be taught in brotherhoods, as they are pronounced by the several organs of the voice, as *dentals*, *labials*, &c.; while others, as Jacotot, have succeeded in teaching children to read without putting them through the routine of alphabetic teaching.*

Except in a few cases, there is no resemblance between the *names* and the *sounds* of the letters. Name, for instance, the letters in any word or syllable, and compare the sounds thus produced with the sound of the entire word or syllable, and the dissimilarity between the *names* and the *sounds* of the letters will be strikingly exemplified. What similarity, for instance, is there between the sounds *pee-aiche-wi-ess-i-see* and the word *physic*? Or, between the sounds *en-i-gee-aiche-tee* and the word *night*? Or, in short, between the *sound* or pronunciation of any word and the names of the letters which compose it? Even the simplest syllable, if resolved in this way, exhibits the dissimilarity between the *names* and the *sounds* of the letters. The syllable *ma*, for instance, if resolved into the *names* of the two letters which compose it—or, in other words, if *spelled*, is sounded or pronounced *em-ay*.

Hence it has been proposed (originally by the Port Royal Society) to change the *names* of the CONSONANTS, so as to make them expressive of their *sounds*. Thus, instead of calling them *bee, see, dee, ef, gee, aiche, kay, ell, em, en, pee, kew, err, ess, tee, vee, ecks, zed*, which names have little or no similarity with the sounds of the letters in composition, they are called according to the new nomenclature, *be, ce, de, ghe, he, le, me, ne, pe, ke, re, se, te, ve, xe, ze*. The difference between the *old* and the *new* names of the consonants is not so striking in our language as it is in French, in which the change was first made. It consists in this: in the one case, the consonants are pronounced fully, as *bee, dee, &c.*; while in the other, the *mute* or silent *e* added to each gives them a faint and echo-like sound. We have no open vowel which expresses the short and feeble sound of the French *e mute*; but the sound of the *e* in *battery* comes near it; also, the short *u*, as in *tub*, and *o* in the phrase, what o'clock is it?

The advantage of the new nomenclature of the consonants will strike us most in the case of *f, h, l, m, n, r, and s*. For if we join any of them to a sound or syllable beginning with a vowel, the correspondence between their sounds and their names will be evident: for instance, *l, m, n, or s*, joined to *et*, makes *let, met, net, or set*.

With this improvement, or innovation, in alphabetic teaching, there is another generally connected with it, called *SYLLABIC SPELLING*. That is, in learning to read, the pupil is not required to *spell* or name the letters in a syllable, as *a-b, ab, e-b, eb, b-i, bi, &c.*; but merely to pronounce the sound, or syllable, without decomposing it. A modification of this method has been introduced into this country by Mrs. Williams, in a publication called "*Syllabic Spelling*," or a summary method of teaching children to read; and the *PHONIC* method of teaching the alphabet, introduced by Mr. Kay Shuttleworth, under the auspices of the Committee of Council on Education, is the same in principle.

* M. Jacotot would take up almost any book, say "*Paradise Lost*." After directing them to fix their eyes on the first line, he would pronounce the word "*Of*," and desire them to repeat it after him. "This," he would observe, "is the first word in the line, and it is composed of the two first marks that you see there. Now observe their shape, for they will soon occur again, and, of course, you will like to recognize them. Can you describe them?" "Yes, Sir: the first is round, like a little ring or circle, and the second is a straight line curved or bent at the top, with a little cross line at the middle."

"Very well! Now let us take the next word—'*man's*.' How many marks or letters are there in this word?" "Four." "Are any of them like the first two?" (Here every eye will run from letter to letter for the purpose of comparison.) "No, Sir: they are different marks."

"Well, repeat these two words, and pass on to the next—'*first*.' Now, is there any mark or letter in this word which you have seen before?" "O yes, Sir! the first letter in this word is the same as the last letter of the first word." "Very well; repeat these three words, and proceed to the next—'*disobedience*.' This is a long word; you must take care to pronounce it distinctly. Now, do you recognize any marks or letters in it which you met with before?" "Yes. Here is one, and there is another: and here is the second mark again." "Very well; but would you not like to have some name to distinguish these marks, just as you do your school-fellows, instead of saying 'This letter and that letter,' or 'The first letter or the second letter?' "O yes! we would, Sir."

Then he would name and make them pronounce the letter, &c.

XL. PRIMARY INSTRUCTION BY OBJECT LESSONS.

REPORT OF COMMITTEE ON THE PRIMARY SCHOOLS

OF THE CITY OF OSWEGO, IN NEW YORK.

THE Committee selected by the Board of Education of the city of Oswego to attend an examination of the primary schools of that city, held on the 11th, 12th, and 13th days of February, 1862, with special reference to an investigation of the system of "Object Teaching" recently introduced into said schools, and to an expression of opinion thereon, beg leave respectfully to

REPORT,

That the system in question is designed and claimed to be in accordance with those principles so prominently exemplified by the great Swiss educator, Henry Pestalozzi, who lived and labored during the last half of the eighteenth century. Of him the Hon. Henry Barnard justly remarks that, "Although his personal labors were confined to his native country, and their immediate influence was weakened by many defects of character, still, his general views of education were so sound and just that they are now adopted by teachers who never read a word of his life or writings, and by many who never even heard his name. They have become the common property of teachers and educators throughout the world."

These principles lie down deep in the nature of man. They recognize the great truth that this nature is threefold—material, intellectual, moral, and that it has its laws of growth and development. Pestalozzi believed, as we believe and know, that human beings possess affections and a moral sense as well as reason, and intelligence, and sensation.

NATURE OF EDUCATION.

He therefore assumed *faith and love* as the only true foundation of a system of education. He asserts that education, in order to fit man for his destination, must proceed according to natural laws; that it should not act as an arbitrary mediator between the child and nature—between man and God—but that it should assist the course of natural development instead of doing

it violence; that it should watch and follow its progress, instead of attempting to mark out a path agreeably to some vague preconceived system. He sought to develop and strengthen the faculties of the child by a steady course of excitement to self-activity, with a limited degree of assistance to his efforts.

He aimed to discover the proper point for commencing the education of the young, and then to proceed in a slow and gradual, but progressive and unbroken course from one step to another, always waiting until the preceding steps should have a certain degree of distinctness in the mind of the child before entering upon the presentation of a new step.

DISTINCTIVE PRINCIPLES.

Pestalozzi believed *that education in its essence consists in the harmonious and uniform development of every faculty, so that the body should not be in advance of the mind nor the mind of the body, nor should the affections be neglected; and that promptitude and skill in action should, as far as possible, keep pace with the acquisition of knowledge.* He required close attention and special reference to the individual peculiarities of each child and of each sex, as well as to the characteristics of the people among whom he lived, to the end that each might be educated for that sphere of activity and usefulness to which the Creator had destined him.

He regarded Form, Number, and Language as the essential condition of definite and distinct knowledge, and insisted that these elements should be taught with the utmost simplicity, comprehensiveness, and mutual connection.

Pestalozzi, as well as Basedow, desired that *instruction should begin with the simple perception of external objects and their relations.* He wished that the *art of observing* should be acquired. He thought the *thing perceived of less importance than the cultivation of the perceptive powers, which should enable the child to observe completely, and to exhaust as far as possible the subjects which should be brought before him.* He maintained that every subject of instruction should become an exercise of thought, and that lessons on *form, size, number, place, etc.,* would give the best occasion for it.

He thought highly of arithmetic as a means of strengthening the mind, and he also introduced Geometry into the elementary schools, with the arts of drawing, designing, and modeling growing out of it.

He would *train the hand, the eye, the touch, and the senses generally*, without which there can be no high executive power in the arts of civilized life.

He was opposed to the lifeless repetition of the rules of grammar, but rather aimed at a *development of the laws of language from within*—at a knowledge of its internal nature, structure, and peculiar spirit—thus affording the means not only for cultivating the intellect, but for improving and elevating the affections. He, as well as other educators of his time, introduced vocal music into the circle of school studies on account of its powerful influence upon the heart. Not satisfied with singing by rote, he included in his course of instruction the elementary principles of music—Rhythm, Melody, and Dynamics.

He discouraged that abuse of the Socratic method which attempted to *draw something out of children before they had received any knowledge*; but, on the contrary, recommended in the earliest periods of instruction the established method of dictation by the teacher and reproduction by the pupil.

Pestalozzi strongly *repudiated the opinion that religious instruction should be exclusively addressed to the understanding*. He showed that religion lies deep in the hearts of men, and that it should not be so much enstamped from without as developed from within; *that the basis of religious emotion is to be found in the childish disposition to love, to gratitude, to veneration, to obedience and confidence toward parents; that these feelings should be cultivated, strengthened, and directed toward God*; and that religion should be formally treated of, at a later period, in connection with the feelings thus excited. As he required the mother to direct the first development of all the faculties of her child, he assigned to her especially the task of first cultivating the religious feelings. He thought that mutual affection ought to reign between the educator and the pupil, whether at the home or school, in order to render education effectual and useful. He was not, therefore, disposed to uphold school despotism, nor did he approve of special incentives addressed to emulation, preferring that the children should be taught to find their own highest and best reward in the delights of knowledge and in the consciousness of duty done.

THESE PRINCIPLES WORTHY OF ATTENTION.

Such were the leading views and principles of this truly great man; and, with all the faults in their practical application by

himself in the eccentricity of his character, they are eminently worthy of the profound study alike of the parent, the teacher, the philanthropist, and the Christian. They constitute unquestionably the germs of that great system of means for the complete evolution of the varied and complex forces of our common nature which *is to be*—perchance which already is.

NATURAL ORDER OF DEVELOPMENT OF THE FACULTIES.

The Committee believe that these principles seem to imply the existence of a great comprehensive law or order of development of the human faculties, together with a corresponding order of succession and adaptation in the scheme of truth which must constitute the objects to which these expanding faculties must address themselves as the inexorable condition of their development and growth. Without stopping to argue this proposition, but desiring merely to suggest it, the Committee commend it to the profound consideration of their educational brethren every where. If this proposition be true, it lies at the basis of all educational inquiry, while its complete elucidation will essentially determine the character of all proper educational courses and methods of procedure.

What the character of the primary school should be, what its subjects and methods of instruction, depends upon the preliminary questions:

What is the character and destiny of the beings to be trained therein? What is the condition of their physical, mental, and emotional powers? and what kind of studies, what description of knowledge, what exercises are best suited to meet the wants and exigencies of their present, while having reference, also, to their future condition and circumstances?

SENSATION AND PERCEPTION.

The Committee believe it to be the generally received opinion that, in childhood, all positive knowledge comes through sensation and perception. Sensation arises from the contact of our senses with the outer material world. Perception is the reference of a sensation to its cause. Sensations lead, through observations, to conceptions. Conceptions form the basis of our reasoning, and, through reason, we are led to discover our relations to the material world, to our fellow-men, and to the Creator; and, finally, the will, as the executive power, enables us to act according to the dictates of reason, of conscience, and of duty.

We have thus hinted at what many believe to be the natural order of evolution of the faculties:

- 1st. Perception through sensation.
- 2d. Conception through observation.
- 3d. Reasoning upon the basis of our conceptions, ascending from the concrete to the abstract, from the simple to the complex, from the known to the unknown.
- 4th. Volition, according to the conclusion reached by reason, acting in harmony with the conscience and the nobler emotions and impulses of our nature.

TRUE ORDER OF STUDIES.

Is there now an order of succession of studies, or of the sciences, corresponding to the order of evolution of the faculties? This has been conclusively shown, we think, by President Hill, Professor Joseph Le Conte, and others, and endorsed by the highest scientific and literary authorities of the age. The question may be determined from at least three different stand-points:

- 1st. From the history of the rise and progress of knowledge among men.
- 2d. From a careful examination of the relations, connections, and dependencies of the different special sciences to each other.
- 3d. From an investigation of the adaptations of the different sciences to the progressive wants of the faculties in every stage of their development.

All these fields have been explored by able men, and, from whichever stand-point the investigation proceeds, the conclusions reached are essentially the same, and they seem strikingly to confirm each other. Without going farther into this question, it may be remarked that, while the perceptive faculties are the earliest to manifest themselves in the order of time, so those sciences which address themselves the most directly to these faculties, to wit, those which deal with ideas of space, form, size, number, place, weight, color, etc., are the simplest of all, lie at the basis of all, and are best adapted of all, as experience and reason alike show, to meet the demands of these early stages in the education of the young.

LAWS OF CHILDHOOD.

In childhood, all is activity; the senses are keenly alive to every impression made upon them; the spirit of inquiry is awake, and runs abroad in every direction in search of knowledge; the

perceptive powers are at work—they must be directed, and, if possible, sharpened; the imagination riots wildly in childish dreams—it must be chastened and corrected by deliberate and sober appeals to facts, to actual things, and thus gradually enticed to its appropriate work of aiding in the formation of correct conceptions; the affections are fresh and warm; the confiding innocent desires to live and move in an atmosphere of kindness and love; the bodily powers, though comparatively weak, are restless, and ever panting for wholesome employment.

THE TRUE EDUCATIONAL METHOD.

The question is, How are these conditions, so perfectly normal, to be met? How shall the development of the child, heretofore assisted by Nature's own method, be continued and perfected? How shall his young nature, leaping and bounding in joyousness and love, reveling in the pleasure of knowledge, be preserved in its freshness, and vigor, and purity? Not, surely, by forced and unmeaning strifes with mere words and phrases, not by the mechanical drudgery of loading the memory with dry formulas and senseless rules, not by the mastication of rudimental books, nor by those endless stripes which have no healing power.

This question, in the opinion of the Committee, can be solved only by efforts in the direction to which these suggestions tend. Our subjects and methods of instruction must be naturalized. The course of true education is the course of nature. Man's method, to be effective, must follow God's method. As surely as our Divine Father has a plan in creation, so surely has he also a plan in education. By the light of history and revelation we see how he is guiding, instructing, educating the human race through the ages. Aided by the experiences, the discoveries, the inventions, the sufferings, the reverses of past generations, we have become exalted to Heaven in respect to our rights, our privileges, and blessings.

So children should be taught, as far as possible, by their own actual experience, and not so much by mere dicta, not so much by taking on trust what others say, and write, and print, but by more frequent and persistent intercourse, or experience, if you please, with those objects, qualities, and properties, the existence of which gives to language so much of its force and utility.

The Committee have thought it due, alike to the occasion which has called them together, as well as to the important movement which has here been inaugurated, to give expression some-

what at length to the foregoing views. They are too well aware of the obstacles which nearly every new enterprise, however noble, is doomed to encounter, not to embrace an opportunity so grave as the present to give it a substantial and hearty support.

AN IMPORTANT REVOLUTION AT HAND.

The examinations which it has been their high privilege to witness during the present week have impressed them with the conviction that we are on the eve of a great and important revolution in the education of our country. The system which has been developed from the principles herein before stated is yet essentially foreign. And as it was a doctrine of Pestalozzi himself that education, to be true, must have constant reference to the character of the people among whom it is to be dispensed, so it is evident that the system which has been exhibited before us is yet to be somewhat modified—Americanized—to meet the peculiar characteristics of our people and country. Systems and methods must change, “but principles are in their nature eternal,” says Professor Crosby; “and it is their office to guide and direct amid all the vicissitudes of circumstance, condition, event, fortune.” So, while adhering to the unchanging dicta of well-grounded principle, we would joyfully accept in the system of methods whatever is suited to our special wants, characteristics, and circumstances as a people.

SUCCESS OF THE EXPERIMENT AT OSWEGO.

How well the methods presented by the exhibitions from the Oswego primary schools are adapted to carry out the theory upon which these methods are based, the Committee have endeavored to give their professional brethren and fellow-citizens at a distance the means of judging, by presenting an abstract of each exercise, together with the precise aim of the teacher in each case. The ages of the children, together with the grades of the classes, will be found stated in the proper places. The number of classes presented will also be learned by an examination of the accompanying statement. It will be observed that a wide range of topics was developed by the classes, embracing lessons of various grades, on Form, Size, Weight, Color, Place, Number, Language, Objects, Plants, Animals, Shells, and including also exercises in Phonic Reading and Gymnastics.

The Committee are also most happy in bearing testimony to the universal fidelity of the teachers and superintendent to that

cardinal principle of Faith and Love which the great Pestalozzi affirmed must be the basis of all true education. The evidences of mutual kindness, respect, and affection between teachers and taught have been too palpable to be questioned. Let these devoted teachers rest assured that they are laying up imperishable treasures of future joy and gladness, alike for themselves and the long procession of the generations which shall rise up to call them blessed.

[Previous to commencing the exercises of the examination, the Secretary of the Board of Education stated that the primary schools of Oswego are divided into three classes, called A, B, and C. The C class is the lowest, B next, and the A class the highest. The children, on entering school, are placed in the C class, where they remain under the same teacher for one year, near the end of which time an examination takes place, and those who are sufficiently advanced are promoted to the B class at the commencement of the succeeding term, where they remain another year; they are examined again, and promoted to the A class; toward the end of the third year they are examined for promotions to the junior schools.]

EXAMINATION EXERCISES.

The first exercise witnessed by the Committee was a review of the C class, primary. Ages of children, 6 to 7 years.

LESSON ON FORM.

The children stood in a semicircular line on one side of the table, on which were placed several of the more common solids, as a sphere, a cube, a cone, etc. The teacher called upon the children to distinguish different solids, as the sphere, hemisphere, cylinder, cone, and cube, and to give their names. Then, holding up a cylinder, she asked, "What is this called?"

Children. "A cylinder."

Teacher. "Yes, this is a cylinder; and when we see any object of this shape we say it is *cylindrical*. Now look about the room, and see if you can see any thing that is of this shape."

C. The stove-pipe—the post.

T. Yes; and because the stove-pipe and the post are of this shape, we call them—

C. "Cylindrical."

In this manner the terms spherical, conical, etc., were presented to the children.

The teacher placed a cube before the children, and requested them to name objects of that form; then a sphere, and to name objects of a spherical form, etc.

Several of the solids being placed on the table, the teacher naming objects, as orange, stick of candy, church spire, etc., the children would say which solid they resembled in shape.

To show that the children understood the terms *face* and *surface*, they were requested to touch the surface of a sphere, the outside of a sphere, the faces of a cube and of a cylinder; then to point out the plane and curved faces of different solids; then to take solids, and tell by what faces they were bounded.

The manner of conducting this exercise, and the familiarity manifested with the subject, gave evidence that the children possessed a knowledge of it other than that derived from the words themselves. The second exercise was a

LESSON ON SIZE.

Review of C class, primary. Ages of children, 5 to 7. They had attended school nine months; have had instruction in size during some eight weeks, about twenty minutes per day.

The children were requested to hold their forefingers one inch apart while the teacher measured the space between them.

Then children were required to draw lines on the blackboard an inch in length, and others to measure them, stating whether too long, too short, or correct.

Next they were required to tear papers an inch in length; then to tear them two inches in length; then to fold them three inches in length, and so on, the teacher measuring them meanwhile. At least two out of each three tore and folded their papers of the exact length named.

Then the children were requested to draw lines on the blackboard one foot in length, then to divide them into twelve inches.

They readily measured inches, and feet, and yards, both with the rule and with the eye, and drew lines representing them, showing that they understood the relations of these to each other, as well as the lengths of each.

FORM AND SIZE.

Review of A class, primary. Ages of children from 7 to 9.

Teacher. Find me a solid whose surface is not divided. The children took from the table spheres and spheroids.

Teacher. Find me a solid whose surface is divided into two parts or faces—one divided into three faces—one divided into six faces. Now a solid with one plane and one curved face.

In each case the children selected the correct object.

The teacher then called upon one pupil to draw upon the blackboard the plane face of a square two inches on a side; another one of a square six inches on a side; another of a rhomb two inches on each side; an equal triangle one inch on a side; a plane face of a cylinder three inches in diameter; a square twelve inches on a side. The children then drew lines of various lengths, as called for by members of the Committee; also plane figures of various sizes, and, among others, circles two feet in diameter, then of two feet in circumference.

The teacher called upon the children, one at a time, to select laths of given lengths, and place them on the floor so as to represent the elevation of one end of a house. Another pupil drew each part of the house on the blackboard as it was represented by the laths.

TUESDAY AFTERNOON.

LESSON ON FORM.

Showing the transition from Form to Elementary Geometry. Review of C class, junior. Ages of children, 9 to 12.

The children drew lines on the blackboard, and described them. They represented, and then gave definitions of a point, straight line, length, direction, and of the distinction between different kinds of angles.

A pupil drew upon the blackboard a horizontal line, and an oblique one intersecting the first, and then proceeded to demonstrate that, "if two straight lines intersect each other, the opposite or vertical angles are equal." In giving the demonstration, the pupils used letters to designate the lines and angles. At the suggestion of one of the Committee, figures were substituted for the letters, and one of the same pupils called to demonstrate the proposition. The readiness with which the pupil went through with it, using figures in place of letters, was very satisfactory to the audience, their approbation being manifested by applause.

LESSON ON COLOR.

Review of C class. Ages of children, 6 to 8. Object of the lesson—to cultivate the perception of color.

Worsted, and cards of various colors, were placed upon the table. The teacher called upon one child to select all the reds, and place them together; another, to select all the yellows, and place them together; another, the blues; another, the greens, etc.

The children were then requested to name all the red objects that they could see in the room; then those of the other colors successively.

Next, one child was called upon to name a color, and another to name an object of the same color. Then one child would name an object, and another name its color.

DISTINGUISHING SHADES AND TINTS OF BLUE.

The teacher next proceeded to give a *new lesson* to the same class, the object of which was "to teach the children to distinguish blue, and its shades and tints."

The teacher requested the children to find the bluest of the blue objects on the table. They having selected cards which the teacher pronounced correct, she took the cards, told them all to close their eyes, then she placed the same cards upon the table again among the other blue ones, and requested the children to find them again. When they could readily select the bluest cards, the teacher told them that the bluest blue is called the *standard blue*. Then the children were exercised in finding the standard blue.

Next, two cards were held up, one dark blue and one light blue, and the children told that the light blue is called a *tint of blue*, and the dark blue a *shade of blue*—the *tint* is lighter than the standard blue, and the *shade* is darker than the standard blue. Then the children were exercised in finding *tints* and *shades* of blue.

LESSON IN MIXING COLORS.

Review of A class, primary. Children from 9 to 10 years of age.

The children were led to distinguish primary, secondary, and tertiary colors from mixing colors. The teacher held up vials containing liquids of red, yellow, and blue. She then mixed some of each of the *red* and *yellow* liquids, and the children said the color produced by the mixture is *orange*. She then mixed *yellow* and *blue*, and the children said that *green* had been produced. Then she mixed *blue* and *red*, and *purple* was the result.

The teacher printed the result of each mixture on the blackboard thus:

<i>First Colors, or Primaries.</i>		<i>Second Colors, or Secondaries.</i>
Red + Yellow	=	Orange.
Blue + Yellow	=	Green.
Blue + Red	=	Purple.

Next she proceeded to show how the idea and term *tertiary* is derived from the secondaries by mixing the secondaries, and printing the result on the board as before:

<i>Secondaries.</i>		<i>Third Colors, or Tertiaries.</i>
Green + Orange	=	Citrine.
Orange + Purple	=	Russet.
Purple + Green	=	Olive.

After the children had read over in concert what had been printed on the board, it was erased, and the pupils were required to state from memory what colors are produced by mixing primaries, with the names of each secondary; also, what by mixing the secondaries, and the name of each tertiary. An exercise on *Harmony of Colors* was then given to the same class of children. They were requested to select two colors that would look well together, and place them side by side; then two were placed together that do not harmonize. During these exercises, the teacher printed on the board,

Primary yellow harmonizes with secondary purple.
" red " " " green.
" blue " " " orange.

This was read by the pupils, then erased, and the individuals were called upon to state what color will harmonize with these several colors, as their names were respectively given.

TUESDAY EVENING.

The exercises were held in Doolittle Hall, and were witnessed by a large audience. First there was given a

LESSON ON OBJECTS—5th STEP,

to the B class, junior school, the aim of which was to lead the children to distinguish *acids* from *alkalies*, and to show some of the effects of each.

A class of boys and girls were arranged upon the stage so that they could observe the vials of liquids and solids upon the table in the centre. After introductory remarks by the teacher, alluding to the classification of children in school according to their knowledge, she requested one to arrange the vials upon the table into classes. He placed the vials containing solids in one group, and those containing liquids in another. The teacher remarked that, although that was one way to classify them, yet there was a better way, and that was by *tasting*, placing those which have a similar taste in the same class.

The children were each given some cream of tartar to taste; they pronounced the taste *sour*. The name of the substance was written on the blackboard. Then they were given some sal soda to taste, and they said it tasted "bitter and burning." The name of this was written on another part of the board. The teacher then told the children that we called those substances which taste *sour acids*, and wrote the word *acids* over cream of tartar. She then told them that the name for those substances which have a "bitter, burning taste," is *alkalies*.

This word was written over *sal soda*. Then the children were given some vinegar to taste, and required to tell in which column its name should be written. They gave "*acids*." The teacher proceeded in a similar manner with *ley*, *pearlash*, *tartaric acid*, and *soda*, and the children designated the column in which the word should be placed. Some oxalic acid was produced, and the children told that it was poison, hence should not be tasted, but that it also was sour, and requested them to name the column in which its name should be written. The words on the blackboard were written thus:

ACIDS.

Cream of tartar.

Vinegar.

Tartaric acid.

Oxalic acid.

ALKALIES.

Sal soda.

Ley.

Pearlash.

Soda.

The children having learned a distinction between acids and alkalies, the teacher produced a vegetable dye, obtained by boiling a purple or red cabbage in water. She poured equal quantities into two glasses. Into one of these she poured some acid, and into the other a little alkali. The children were required to observe the effects of the acid and of the alkali upon the vegetable dye, and then to describe these effects.

Children. The acid turns the vegetable dye to a red. The alkali changes it to a green.

Teacher. Now what can you say of the taste of acids?

C. They taste sour.

The teacher now wrote on the board, "*Acids have a sour taste*"

T. What can you say of the effect of acids upon a vegetable dye?

C. Acids turn vegetable dyes to red.

The teacher wrote this on the board also.

T. Now what can you say of the taste of alkalies?

C. They have a bitter, burning taste.

T. We call this bitter, burning taste of alkalies an *acid* taste. What do we call the taste of alkalies?

C. An *acid* taste.

The teacher wrote on the board, "*Alkalies have an acid taste.*"

T. What can you say of the effect of alkalies upon vegetable dyes?

C. Alkalies change vegetable dyes to green.

This was also written on the board.

Afterward the red and green dyes were mixed, when the whole assumed its original color. After trying similar examples with other acids and alkalies upon the purple water or vegetable dye, the children were told that acids and alkalies *neutralize* or destroy each other. The teacher then wrote on the blackboard,

Acids and alkalies, when mixed together, neutralize each other.

Next a bottle partly filled with soft water was produced, and a little soft soap added, when it was given to the pupils to shake. Soapsuds were produced. A few drops of acid were then added to the contents of this bottle, and on shaking it again the suds disappeared. Then a little ley was poured into it, and on being shaken suds were again produced. Then the children were led by another experiment to perceive that acids and alkalies neutralize each other when mixed.

A few other experiments were tried, illustrating in similar methods the processes of teaching children things and ideas before the words of description are given. Whenever the terms or words given by the pupils in describing what they saw were inappropriate, these were corrected by the teacher.*

WEDNESDAY MORNING.

LESSON ON ANIMALS.—THE SEAL.—3d STEP.

This was a new lesson, given to children of the average age of eight years, from the C class, primary school. The object of the lesson was to show the children how the parts of the animal are adapted to the habits of it.

The teacher held before the children a picture of the seal, upon land, by the side of open water.

T. Where, in this picture, do you see the animal?

C. On the land.

T. What do you see near it?

C. Water.

T. Where do you think it lives?

C. In the water.

T. Does it spend all of its time in the water?

C. No; it spends part of its time on land.

T. What other animals live in the water?

C. Fishes.

T. Fish breathe by taking the air from the water by means of their gills. The water and air passes into its mouth, and the water passes out through the gills. The seal breathes as we do, therefore he can not remain under the water as fish do. His head must be above the water to breathe. The seal feeds on fish. Now can you tell me why he goes into the water at all?

C. To catch fishes for food.

The teacher now printed upon the blackboard, "The seal can live in water and on land." This was read by the children. They now pointed out in the picture the parts of the seal, and described their shape. In developing the idea of round, the teacher showed the children a round and a flat object, and they named the one which most nearly resembled the shape of the body.

In developing the idea of tapering, the children were requested to point out the largest part of the body, and the smallest.

T. Why does the seal need a round, tapering body?

To develop this idea, they were asked which boat would move through the water most easily, one with a blunt end or one with a sharp end? Their attention was then called to the small head and tapering shoulders of the seal, and thus to its adaptation for moving through the water. The teacher then printed on the board,

The body of the seal is round and tapering.

This was read by the children in concert.

A picture of a fish was now shown, and the children requested to observe its shape. The teacher then led them to compare its organs of progressive motion

* At the close of this lesson, a paper, written by Miss Jones, of London, at present the principal of the Training School in Oswego, was read; also an address was delivered by N. A. Calkins, of New York. Both of these papers may be found at the close of this report.

with those of the seal, and to observe the adaptation of these organs to the special purposes for which they are designed.

C. The seal has broad, flat feet, which it uses to aid it in swimming.

This was printed on the blackboard.

T. Why would not fins suit the seal as well as they do the fishes?

C. Because the seal could not go on land with fins.

The children were then led to compare the covering of the seal with that of the fish, to show the adaptation of the warm fur to its mode of life. Their attention was also directed to the intelligence and docility of the seal, and the resemblance of its head, in shape, to that of the dog. His disposition was compared with that of the dog; humane feelings excited by describing the manner of hunting and killing the seals, and kindness inculcated.

As a summary, the children read what had been written on the board; then repeated it after it had been erased.

LESSON ON HORNS OF ANIMALS.—4th STEP.

A class, primary. Average ages 10 years.

The object of the lesson was to give a general idea of horns, their form, position, and uses.

Children were requested to name animals having horns. Afterward the teacher presented to them pictures of a cow, goat, and a deer, and the class were requested to observe them carefully, and to state how their horns differ.

C. The cow's horns have no branches; the goat's horns have no branches; the deer's horns have branches.

T. Look at the form of the horns.

C. The horns differ in form.

To lead the children to the idea of horns differing in position, lines were drawn upon the blackboard in different positions. When this idea had been gained, their attention was directed to the position of the horns of the cow. These were described as being *placed on each side of the head, and slanting upward and outward*.

The horns of the goat were described as *placed on the top of the head, and slant upward and backward*.

The horns of the deer are placed on the top of its head, and slant in different directions. These descriptions were printed on the blackboard.

To develop the idea of the shape of the cow's horns, a pair of horns was presented, and the children requested to describe them.

C. The horns of the cow are round, large at the base, and tapering.

The teacher not having a pair of goat's horns present, pointed to the picture, and told the children that the horns of the goat are more slender, and less curved than those of the cow.

Deer's horns were shown, and described as spreading out like the branches of a tree. The children were led to observe that the cow's horns are hollow, while those of the deer are solid. They were told that the goat's horns were also hollow; and that, while the cow's and goat's horns were fixed, or remained permanent upon the heads of these animals, the horns of the deer are shed every year, new ones growing each summer.

The attention of the children was called to the uses of horns to animals as weapons of defense, and of their uses to man in the manufacture of combs and various other articles.

LESSON ON SHELLS—3d STEP OF OBJECTS.

Given to a C class, primary; ages of children 5 to 6 years.

Object of the lesson was to lead the children to observe the parts of the shell, also to perceive the appropriateness of the names given to the parts.

The teacher, holding up a shell before the class, told them that an animal once lived in that shell, and then asked, "What do you live in?"

Children. Houses.

T. This was the house of an animal. Now I want you to look at it, and see if you can find different parts of this shell. James may point to some part of it.

The boy touched the small point at one end. The teacher said this part is called the *apex* of the shell. Now point to the apex of this cone; of the pyramid. The word *apex* was now printed on the blackboard.

Mary may touch some other part of the shell. She put her finger upon the largest part, or body of it; and the teacher said, this is called the *body* of the shell, and printed the word on the board.

Pointing to the whorl on the shell, the teacher said, "Look at this; see how it winds around the shell; this part looks as if it whirled around, so we call it the *whorl*." This word was also printed on the board.

The opening of the shell was pointed at, and the children asked to give it a name. No one replied, and the teacher requested a boy to open his mouth, and the other children to look at it, upon which several of them suggested the word *mouth* as a good name for the opening of the shell. This was printed on the board, and the children told that it is the name for that part of the shell.

Next the edges of the mouth were pointed at, and the children referred to parts of their own mouths for a name. *Lips* was readily given, and printed on the board.

The groove leading to the mouth was pointed at, and the children told to call it a *canal*. The word was then printed.

The attention of the children was directed to the lower part of the shell, containing the canal, and the children asked if they had ever seen any part of a bird that resembled it in shape. "The bird's beak," was the reply. "That is right; and we will call this the beak of the shell," said the teacher. This word was also printed on the board.

A child was now called to take the shell and point out the parts as the children named them. The teacher pointed out the parts, and the children named them.

LESSON ON SHELLS—4th STEP OF OBJECTS.

Given to an A class, primary, ten children. Ages 8 to 10.

Object of the lesson, to show the use of shells, their formation, and general classification.

The children were shown several shells, and asked where they are found.

Children. On the lake-shore, the sea-shore, and in rivers.

T. How are shells obtained from the sea?

C. The waves wash them on shore.

T. The creatures found inside of the shell are called mollusks. The word was written on the blackboard, and the children told that it means soft. To develop this idea, the children were directed to press their fingers upon their

cheeks, then upon their forehead, and to tell how they feel. They were asked whether they had seen oysters, and how they feel; and why they feel soft? The answer obtained was that the oyster has no bones.

T. What can we say of the oyster because it has no bones?

C. It is boneless.

The teacher printed on the board, and the children repeated together,

Mollusks are soft and boneless.

The children were referred to the white cold fluid or blood of the oyster, and it was compared with their own red warm blood.

The teacher wrote on the blackboard,

The blood of the mollusk is cold and colorless,

and the children repeated it together.

The shells were given to the children to examine, and see if they could tell of what materials they are made, and who made them. To develop the idea of their formation, a piece of chalk was shown, and the children told that one of the substances of which the shell is made was like that. They were asked if a shell made of so brittle a substance would be strong. The children were now told that the shell is made of lime which is obtained from the water, and this is mixed with a gluey substance, which the mollusk obtains from a portion of its own body, to stick it together. They were shown the smooth, polished outside of the shell, and told that the mantle which covers it deposits a substance which hardens and forms the beautiful polished surface. The children were also told how the little mollusk increases the size of its shell from year to year, as the animal itself grows larger, by making additions on the edge of the shell. Sometimes, when the shells are dashed against the rocks by the waves and broken, the mollusk repairs the broken part.

The idea that the shells are a means of defense for the mollusk was developed, and the teacher wrote on the board,

Shells serve as a house and armor to the mollusk,

and the children repeated it. Following this, the idea of God's wisdom and goodness was presented in providing every thing so wisely for these little animals:

The teacher also gave some exercise in the classification of shells into uni-valves, bivalves, and multivalves. And, as a summary, the pupils read from the blackboard,

Shells are inhabited by animals called mollusks.

Mollusks are soft and boneless.

The blood of the mollusk is cold and colorless.

Shells are composed of lime and a kind of gluey substance.

Shells serve as a house and armor to the mollusk.

WEDNESDAY AFTERNOON.

Exercises were held in the school-room.

LESSON ON PLACE.

A review of a C class, primary. Ages of children 6 to 7 years.

The Object of the lesson was to distinguish and define place, as nearer, farther, between, to the right, to the left.

2d. To represent objects in these relations.

3d. To distinguish the cardinal and semi-cardinal points.

First, objects were placed on a table, and the children requested to observe the position of each, after which the teacher would remove them, and call upon individuals to put them in the same position again. Then the position of these objects on the table were represented by drawing on a slate held in a horizontal position. Then the same positions were represented by drawings on the blackboard. Children were called upon to point with their fingers; also to walk in different directions; also to tell in what direction they must walk to go from their seat to some given part of the room. The teacher would name a point of compass, and request the children to point toward it, while she would point in some other direction. This made each pupil think and act for himself.

LESSON ON PLACE.

Given to the A Class, primary. A review. Children, average age 9 years.

An outline map of the city of Oswego was placed before the class, and the children were required to point out the various localities, tell the distance of one from another, the direction in which a person must go in proceeding from one place to the other. The outline map was drawn on a scale of one foot to the mile; the pupils ascertained distances, after estimating by the eye, by taking a tape measure and ascertaining the number of feet from one point to the other.

A drawing of the school-room made to a scale, previously placed upon the blackboard, was exhibited.

Rivers, lakes, canals, dams, locks in canals, etc., were described by the pupils in answer to questions by members of the Committee.

LESSON ON NUMBER.

A review of the C class, primary. Ages of children 6 to 7 years.

The object of this exercise was to show how addition, subtraction, and multiplication are worked out with objects.

The children were arranged in front of a shelf containing pebbles in boxes or compartments. The teacher said to the first pupil, "I will give you 1 pebble; how many must you add to it to make ten?"

To the next she said, "I will give you 3 pebbles; how many must you add to these to make ten?"

To the next, "I will give you 2 pebbles; how many must you add to make ten?"

The children would proceed to take other pebbles from the boxes, and counting, add enough to make ten. As each finished the number, the hand would be raised. When all had completed the number assigned, the teacher commenced by asking the first pupil, "How many did I give you?"

Child. "One."

T. "How many did you add to make ten?"

C. "Nine."

T. (To the next pupil.) "How many did I give you?"

C. "Three."

T. "How many did you add to make ten?"

C. "Seven."

In this manner the teacher kept all the pupils at work, and each at work on a separate problem. Subsequently the pupils were requested to see in how many ways they could arrange given numbers. One was to arrange the num-

ber five in as many ways as possible, as 4 and 1, 2 and 3, 2 and 2 and 1, 2 and 1 and 1 and 1, 1 and 3 and 1, etc. Another was told to arrange six, another seven, another eight, in as many ways as they could with the pebbles.

The teacher gave them numbers, and then told them to take away less numbers, as, "I give you 8 pebbles; take away 5, and tell me how many remain," etc.

The teacher having placed six marks on the board thus, | | | | |, rubbed out two, and asked, "What have I done?"

C. "Rubbed out two marks."

T. "How many marks remain?"

C. "Four marks."

T. "What may you say, then?"

C. "Two from six leaves four."

Then seven and eight marks were treated in the same way.

Again, the teacher gave them 2 and 2 and 2, to state how many 3 twos are. Then she asked how many are 4 twos, 2 threes, 5 twos. In each instance the pupils represented the numbers by arranging pebbles in groups corresponding with these numbers.

This exercise was followed by a lesson to show how children were first taught multiplication. The teacher placed two pebbles on the table, then two more, and asked, "How many pebbles were on the table?"

C. "Four pebbles."

The teacher then made two marks on the board, then two more, thus: | | | |, and asked, "How many are two marks and two marks?"

C. "Four marks."

Then the teacher placed three pebbles on the table, then three more, and asked, "How many pebbles are on the table?"

C. "Six pebbles."

She then made three marks thus, | | | | |, and asked, "Three marks and three marks are how many marks?"

C. "Six marks."

Subsequently the teacher would change the question by saying, "How many are two times two pebbles?" "How many are two times two marks?" etc.

LESSON ON NUMBERS.

Given to the A class, primary. Age of children 8 to 9 years.

The design of the lesson was to show the relations between addition, multiplication, and division.

The teacher wrote on the blackboard, and the children repeated the following:

$3+3=6$, $6+3=9$, $9+3=12$, $12+3=15$, etc., up to 99. Then the teacher wrote $99-3=96$, $96-3=93$, and so on down to $6-3=3$.

Then $6+6=12$, $12\div6=2$,

$6+6+6=18$, $18\div6=3$,

$6+6+6+6=24$, $24\div6=4$, and so on.

The children read $6+6=12$, two times 6 are 12, etc.

$7+7=14$, $14\div7=2$,

$7+7+7=21$, $21\div7=3$,

$7+7+7+7=28$, $28\div7=4$, and so on to 100.

Children rec: $7+7=14$, two times 7 are 14. 14 divided by $7=2$. $7+7+7=21$, three times 7 are 21. 21 divided by $7=3$.

Such lessons as those the children placed upon their slates while at their seats between class exercises.

LESSON ON LANGUAGE.

Given to the C class, primary. Age of children 7 to 9 years.

The children were requested to name something that is *hard*. They mentioned, and the teacher wrote on the board the following:

Coal is hard.

Wood is hard.

Gold is hard.

Iron is hard.

The teacher inquired if any one in the class could tell her how to write the same in one sentence. Several hands were raised, and one pupil said, "Coal, wood, gold, and iron are hard." This was written upon the board.

Then the pupils were asked to tell some quality of glass. They repeated, and the teacher wrote upon the board,

Glass is colorless.

Glass is hard.

Glass is transparent.

Glass is brittle.

Glass is smooth.

Then the pupils were requested to tell how to write these qualities in one sentence. They said, "Glass is colorless, hard, transparent, brittle, and smooth." This sentence was placed on the board.

LESSON ON LANGUAGE.

Given to the A class, primary. Ages 9 to 10 years.

This lesson in language was designed to teach the pupils discrimination in the use of descriptive words.

The children were to give any term which may be used in describing a face, and the teacher wrote them on the board as mentioned. They gave *pretty, homely, white, rosy, freckled, wrinkled, blushing, happy, bashful, sad, pale, cheerful, thin, sorrowful, sour, ugly*.

When a sufficient number of words had been written upon the board, the teacher called up a pupil to mark each word that may be used to describe one face. The first pupil marked words making the following description: "Happy, thin, wrinkled, pleasant, pale, pretty, white, cheerful face."

Another marked "Ugly, freckled, homely, sour face."

When one of the pupils chanced to mark words that expressed opposite qualities, as pretty, homely, cheerful, sour, the others made the correction.

THURSDAY MORNING.

The exercises of this forenoon were held in the school-room. The opening exercise was a lesson in *Moral Instruction*. The teacher placed a colored engraving (representing Moses stretching his arm over the Red Sea, the children of Israel crossing over on dry land, and the pillar of fire) on a stand, in view

of the entire school. The teacher read a simple description of this event from a little volume entitled "Line upon Line," then called upon several of the children to point out on the picture the objects mentioned in the lesson from the book, also to answer questions relative to the event. At the close of this exercise the school arose and repeated together the Lord's Prayer. The entire exercise seemed very interesting to the children, all of whom gave strict attention, and it was a beautiful sight to the observers.

OBJECT LESSON.—3d STEP.

Given to the C class, primary. Children 6 to 7 years of age.

The object of the lesson was to develop one quality—the idea of *malleability*, and give the term.

The children were shown pieces of lead, and asked to say something about it.

Children. Lead is heavy. Lead is gray. Lead shines when cut. Lead is opaque. Lead is tenacious.

The children handle the lead, passing it around. The teacher beats a piece of lead with a hammer, and having flattened it so that it is quite thin, she shows it to the children again. They say it has been flattened. The teacher then added, "Lead will flatten by being beaten, and because we can flatten it by beating it we say *lead is malleable*." The children repeat this.

Next the teacher pounded a stone, and asked if it would flatten by beating it. She then asked, "Is the stone malleable?"

C. Stone is not malleable.

T. Why?

C. Because we can not flatten it by beating it.

The teacher then pounded a piece of chalk, that the children might see that we can not flatten it as we can lead, and hence that is not called malleable. The pupils were now requested to mention other objects that are malleable. They having named several, she inquired, "Why are these objects said to be malleable?"

C. Because we can flatten them by beating them.

The teacher and pupils then repeated together, *Any thing that can be flattened by beating it is said to be malleable.*

LESSON ON ANIMALS.—THE IBIS.—3d STEP.

Given to a C class, primary. Ages 7 to 8. The object of the lesson was to show parts, and the adaptation of these to the habits, mode of life, etc.

The teacher held the picture of the ibis before the children, and called upon one to come and point out some part of the bird. The child pointed to the head.

T. What can you say of the head of the ibis?

C. The ibis has a small head.

Another comes and points to the eyes, and says, "The ibis has small eyes." Another points to its beak, and says, "The ibis has a long, curved, tapering, sharp beak."

T. Why do you say the beak is tapering?

C. Because it is smaller at one end than it is at the other.

The children were requested to observe the neck, and one was called to point to it in the picture and describe it.

C. The ibis has a long, slender neck."

- T.* What can you say of its legs?
C. It has long slender legs.
T. Where do you think it lives?
C. In swampy places.
T. Why?
C. Because it has long legs.
T. Why does it need a long neck?
C. To reach down in the water and mud to get its food.
T. Why would not short legs do as well?
C. The waves would wash him away.
T. Why does he have a long beak?
C. So it can reach its food without putting its head under the water.

OBJECT LESSON.—PEPPER.

Given to an A class, primary. Ages of children 9 to 10.

Object of the lesson to develop qualities of the object. Grains of pepper are shown to the children. They say it is vegetable. The teacher prints on the board, *Pepper is a vegetable.*

The children say it is hard. One of them spells hard, while the teacher prints, *Pepper is hard.*

After tasting it, they say, "Pepper is biting—pungent." This is printed on the board as the children spell the words.

- T.* Why do you say pepper is pungent?
C. Because it has a burning taste.
T. Can you think of any thing else that can be said of pepper?
C. It is black. It is rough. It is spherical.

These sentences were placed on the board as the words were spelled. Allspice was shown them, and the two compared. They said, "Pepper is rough, and allspice is smooth."

- T.* What can you say of its uses?
C. It is used for preserving things.
T. What else may be said of it?
C. Pepper is stimulating, because it has a burning taste. It is wholesome.
T. It grows in very warm countries, hence we say it is *tropical*. It does not grow in our country, so we say it is *foreign*.

This was followed, as usual, with a brief summary of what had been gone over, to fix the important points in the memory.

A CLASS FROM A COUNTRY SCHOOL INTRODUCED.

In accordance with a request of the Committee of Examination, and that they might see the first steps in teaching children who have never had any instruction by the system of Object Lessons, a class of children was procured from a school outside of the city and placed before one of the teachers.

There was placed on the table before them cubes, spheres, cylinders, cones, and other solids.

The attention of the children was first called to a sphere. They were told to observe its shape; then its name was told them, and they required to repeat it. Then they were requested to select a sphere from the objects on the table; then to point to other objects having the same shape. The children having

learned to distinguish this form, their attention was called to the cylinder, and they were led to select others like it. Then its name was told them. Afterward they were requested to look about the room and find something that had the shape of the cylinder. The children pointed to the stove-pipe, also to the pillars in the centre of the school-room. It was observed that the children distinguished resemblances in different objects much more readily at the close of the exercise than at its commencement.

The same class was next placed in charge of another teacher. She undertook to develop the idea of *vegetable*.

A small rose-bush was shown them, and they were asked if they had ever seen any thing like it before. Then they were requested to name some other plant which they had seen. They mentioned rose-bush, gooseberry, currant. They were asked what plants they eat which grow in the garden, and their reply was "Cabbage."

They were shown a picture of a leaf and a real leaf, and an effort was made to teach them to express a distinction between them; but it was discovered that they were German children, and had learned so little of our language that the teacher must explain new words which expressed qualities to them in German before they could comprehend them.

THURSDAY AFTERNOON.

Exercises were held in the Court-house, and devoted to

PHONETIC READING.

Exercises were given with a C class, primary, in the 1st, 2d, 3d, and 4th steps.

1st Step. Teaching letters by their forms.

I was described as one perpendicular line.

V " " " two slanting lines.

D " " " one perpendicular line, and one curved line on the right, touching the perpendicular line at the top and bottom.

B was described as one perpendicular line, and two curved lines on the right, touching the perpendicular line at the top, in the centre, and at the bottom.

The design of this exercise was, *first*, to secure accurate observation; *second*, to secure accurate expression. These were to constitute the foundation of subsequent teaching.

The children were also given slips of straight and curved pasteboard, from which to form these letters and then to tell their names.

2d Step. The sounds of the letters were repeated as simple vocal exercises, without referring them to the letters which represent them.

3d Step. Now initial consonants were combined with syllables consisting of a vowel followed by a consonant, as,

b—nd,	bud,	d—og,	dog,
c—ot,	cot,	c—at,	cat,

In this exercise, the powers or sounds of the letters only are used.

4th Step. Here two initial consonants were used, as,

bl—ack,	black,	br—ay,	bray,
cl—oth,	cloth,	br—ow,	brow,

The meaning of the words are given in this step.

The 5th and 6th Steps were illustrated with the A class, primary, children about 9 years of age.

Anomalous sounds were considered, and the same sounds represented by different characters, also the same characters representing different sounds.

5th Step. The three sounds of *ch*, also silent letters, initial, central, and terminal letters, were considered:

Ch has the English sound, as in church, chair, chap, chip, chin, chat.

Ch has a hard sound, as in chyme, churn, choir, etc.

Ch has a French sound, as in Chicago, charade, chaise, Chemung, etc.

The words showing examples of these different sounds were given by the pupils, while the teacher wrote them on the blackboard.

Initial silent Letters.—H is an initial silent letter in hour, honor.

Central silent Letters.—D and G are central silent letters in bridge, edge, sign, etc.

Terminal silent Letters.—B and N are terminal silent letters in thumb, plumb, autumn, hymn.

6th Step. Sounds expressed by *ou*; and long sound of *o* expressed by different letters; classification of letters, and rules of spelling.

The proper sound of *o* is expressed by *ou* in ground, found, round.

" long " o " " " soul, mould, court.

" broad " o " " " sought, fought.

" close " u " " " couple.

" long " u " " " croup.

The long sound of *o* is expressed by different letters, as in oat, boat, floor, doe, chateau, sew, coast, sorrow.

Classification of Letters.—Letters are classified, with reference to their sound, into

Vowels, *a, e, o, u*, and semi-vowels, *w, y*; liquids, *l, m, n, r, ng*; mutes, sharp, *p, t, f, th*, as in thin; mute flats, *b, d, v, th*, as in then; diphthongs, *i, oi, oy*, and aspirate *h*.

In addition to the foregoing exercises, a few simple rules for spelling were deduced from examples of words given, and the exercises of the examination closed.

CONCLUSIONS OF THE COMMITTEE.

In view of all they have witnessed in the exercises, of which the foregoing are brief sketches, and in the light of the best information which they have been able from various sources to obtain upon the subject of "Object Teaching," and what is known as the Pestalozzian system generally, they feel warranted in giving expression to the following conclusions:

1. That the principles of that system are philosophical and sound; that they are founded in, and are in harmony with the nature of man, and hence are best adapted to secure to him such an education as will conduce in the highest degree to his welfare and happiness, present and future.

2. That the particular methods of instruction presented in the

exercises before us as illustrative of those principles merit and receive our hearty approbation, subject to such modifications as experience and the characteristics of our people may determine to be wise and expedient.

In conclusion, the Committee beg leave to present in the form of resolutions the following recommendations:

Resolved, That in the opinion of your Committee, the System of Object Teaching is admirably adapted to cultivate the perceptive faculties of the child, to furnish him with clear conceptions and the power of accurate expression, and thus to prepare him for the prosecution of the sciences or the pursuits of active life; and that the Committee do recommend the adoption of the system in whole or in part, wherever such introduction is practicable.

Resolved, That this system of primary education, which substitutes in great measure the *teachers for the book*, demands in its instructors varied knowledge and thorough culture; and *that attempts to introduce it by those who do not clearly comprehend its principles, and who have not been trained in its methods, can result only in failure.*

All which is respectfully submitted.

(Signed)

WM. F. PHELPS,
D. H. COCHRAN,
DAVID N. CAMP,
THOMAS F. HARRISON,
H. P. WILBUR,
GEO. L. FARNHAM,
W. NICOLL,

} *Special Committee
on Report.*

Approved by the General Committee, and read before the Convention, in Doolittle Hall, on Thursday evening, February 13th, 1862.

The following paper, written by Miss M. E. M. Jones, of London, was read on Tuesday evening by Mr. E. D. Weller.

THE LAWS OF CHILDHOOD.

THE merit of the Pestalozzian system is that, recognizing the character of children, it adapts itself to this, doing invariably and systematically what all good parents and teachers do often and intuitively.

Pestalozzi recognized the nature of a child as threefold—physical, mental, and moral. He demanded that this nature should be aided in developing itself simultaneously, harmoniously, and progressively. He noted the threefold characteristics of this threefold nature, and said, "The chief characteristic of a child's physical nature is activity; of his intellectual nature, love of knowledge; of his moral nature, sympathy. No educational system can suit him unless it works by these."

I. Activity is a law of childhood. Its abuse produces restlessness, love of mischief, etc. It were not too much to demand that the number of hours devoted by growing boys and girls to physical exercise, in some shape or other, should equal those devoted to intellectual exercises. This the teacher can not secure. She can, however, insist (as a necessary condition of work) that her pupils shall have two recesses in the morning, and one in the afternoon, each twenty minutes long; that during the time of recess they be not constrained to quietude; for children, unless asleep, can not rest without they play, and they can not play without making a noise; that they shall sit and stand alternately; that they shall have physical exercise between each lesson, unless singing or recess intervene, and that the remainder of the time be honestly occupied in school work.

It is really a sad sight to see young children permitted neither to work nor play, but kept in their seats for two or three hours under pretense of studying. Were schools instituted for the purpose of training little ones to the love of mischief and to idleness, they could hardly adopt better means to secure such an end. To divide a school into two sections, to take *each* alternately, and, while teaching one, to provide the other with

something to do (the doing of which is to be tested), as copying printed columns of words, arranging patterns of forms or colors, weighing, measuring, working number exercises on slates or blackboards, drawing the school-room to scale, reproducing on their own slates lessons in spelling or in language. All *this* requires not only the necessary apparatus, but *training, energy,* and moral influence on the part of the teacher. It is easier, to be sure, to remain in one's seat, calling up one class at a time, and hearing these read and spell in turn, while the rest are commanded "to keep studying."

Now that another method of keeping school is introduced consistently with the greater energy expended by teachers and children, the number of school hours ought to be diminished. It has been amply proved that the children of the Home and Colonial Schools, London, now attending school during five hours, make greater progress than they formerly did in six.

I shall not be surprised to find the number of hours reduced to four. Edwin Chadwick, J. Currie, and other educators, who can speak as having authority, declare that more than four hours in the day can not advantageously be spent in school by children less than eight years of age.

Even in the case of elder children, I should not be inclined to add to the four hours; but I would diminish, and at length dispense with the intervening physical exercises, recesses, etc. Gymnastics and drilling are good, but these can have another time set apart for them; and as soon as the scholar is able to work alone, he should be required to spend at first twenty minutes, and ultimately, perhaps, two hours in the performance of an appointed task, not merely in preparation for recitation, but in writing exercises, and in the reproduction of the oral lessons he receives from his teacher, etc.

To make these oral lessons worth recording, indeed to insure them as being of any value at all, they must be well prepared. Much, if not all the time gained by the teacher will be devoted to this. In Germany or England, a trained teacher (and untrained teachers are not recognized) would no more think of addressing her scholars without preparation, than a lecturer his audience, or a minister his congregation.

II. *Love of knowledge* is a law of childhood. The abuse of this produces idle and impertinent curiosity. It is a simple fact, that the appetite of a child for knowledge is as keen as his appetite for food. If we say we find it otherwise, it is because

we give him words when he knows not what they express, signs when he knows not what they symbolize—the husk instead of the kernel; or if, indeed, the kernel is there, he can not get at it through the shell. The maxims laid down by Pestalozzi for the mental training of children are as follows:

“1st. Reduce every subject to its elements. One difficulty at a time is enough for the mind of a child, and the measure of information is not what you can give, but what he can receive.

“2d. Begin with the senses. Never tell a child what he can discover for himself.

“3d. Proceed step by step. Take not the order of the subject, but the order of nature.

“4th. Go from the known to the unknown, from the idea to the word, from the signification to the symbol, from the example to the rule, from the simple to the complex.”

Formerly we reversed all these rules. Our usual plan of teaching children to read and spell is a good example of their violation. Let us, on the contrary, follow these rules, and we ascend

From *Form to Geometry*;

“ *Place to Geography*;

“ *Weight to Mechanics*;

“ *Size to Proportion in Drawing and Architectural Designs*;

“ *Number to Arithmetic and Algebra*;

“ *Color to Chromatography*;

“ *Plants to Botany*;

“ *Animals to Zoology*;

“ *Human Body to Physiology*;

“ *Objects to Mineralogy, Chemistry, etc.*;

“ *Actions to Arts and Manufactures*;

“ *Language to Grammar*.

With reference to this ascent, Pestalozzi noted,

First, the order in which the faculties are developed with respect to one another; and,

Secondly, the order in which each develops itself with respect to its objects:

1. First, the perceptive Faculty;

Secondly, the Conceptive Faculty;

Thirdly, the Reasoning Faculty.

2. In the exercise of the Perceptive faculty, the *perception of likeness precedes the perception of difference*, and the *perception of difference precedes the perception of order and proportion*.

In the exercise of the Conceptive faculty, *concepts of things physical precede concepts of things imaginary, and concepts of things imaginary concepts of things metaphysical.*

In the exercise of the Reasoning faculty, *the power of tracing effect from cause is based, chiefly, on the perception of order; the power of tracing analogies on the perception of likeness; the judgment on the perception of difference.*

III. *Sympathy* is a law of childhood. Pestalozzi argued that *young children can not be governed by appeals to conscience, veneration, or the love of the beautiful, because in them these sentiments are not yet developed.* Still less are they to be governed by the excitements of emulation, as commonly understood, or of fear. True, the principle of emulation exists in the child, and a wise teacher will appeal to it, not with reference to his class-fellows, but to his task. The lesson, and not the schoolmate, is to be overcome. The latter is to be recognized not as an antagonist, but as a fellow-worker. The prize of success is not for *one*, but for *all*.

The principle of fear, too, exists in the child. It is right that he should be afraid to incur the displeasure of his teacher; but the fear of bodily pain merely is the lowest of all motives. It is hardly possible to cultivate the conscience of a child who is brought up under its influence; for, if he do right from fear alone, he will certainly do wrong whenever he judges he has a chance of doing it undetected. This every one knows.

Concerning fear and emulation, as employed by unwise teachers, Pestalozzi wrote, "Moral diseases are not to be counteracted by moral poisons." He maintained that very young children were to be governed by *sympathy*; that the teacher can, and does communicate her own spirit to the scholars. "Do and be," said he, "what you wish your children to do and be." "Work *with* the will, not against it."

Furthermore, he showed that this sympathy, as a motive to action, must be gradually superseded by the *rule of right*, so soon as the children are able to recognize and apply the latter; for all good government tends to self-government—all good education, in childhood, tends to self-education.

May the children of our schools progress from suitable impressions to befitting habits; from good feelings to right principles; from submission to the impulse of fear to obedience to the dictates of conscience; from love of friends to the love of God.

After the reading of the paper on the "Laws of Childhood," the following Address was delivered by Mr. N. A. Calkins, of New York, on

THE HISTORY OF OBJECT TEACHING.

HISTORY furnishes no records of attention to elementary education prior to the seventeenth century. The ancients *neglected* the instruction of their children, although they provided schools of philosophy for their young men. The prevailing idea on the subject of education appears to have been that knowledge consisted in the memory of rules and words rather than in things and thoughts. The practice of teaching by requiring the pupils to memorize all lessons, without regard to an understanding of their meaning, had come down from the monastic schools of earlier ages. The principles of development by primary education were then unknown in all the plans of teaching.

Just before the dawn of the seventeenth century, a keen observer of nature and men, having noticed that artisans worked out their results by inductive processes of reasoning, also that the arts and sciences were progressing, while philosophy and education remained stationary, borrowed the principle of utility and progress from the workshops of his time, applied it to philosophy and education, and the world was aroused by the triumphal progress of a new system of philosophy which immortalized the name of Francis Bacon.

This philosopher taught that the powers of memory alone can do but little toward the advancement of science or education. He classed those school achievements in mere memory with the physical achievements of the mountebanks: "The two performances are much of the same sort. The one is an abuse of the powers of the mind; the other is an abuse of the powers of the body. Both may excite our wonder, but neither is entitled to our respect."

Although Bacon's attention was chiefly confined to philosophy, yet he struck the key-note of those great principles of education which have become the foundation of the most philosophical methods of teaching now practiced throughout the civilized world. Said he, "Men read in books what authors say concerning stones, plants, animals, and the like, but to inspect these

stones, plants, and animals with their own eyes is far enough from their thoughts; whereas we should fix the eyes of our mind upon things themselves, and thereby form a true conception of them." Little, however, was accomplished during Bacon's time in devising plans for the primary education of children.

Early in the seventeenth century the inductive system of Bacon attracted the attention of a thinking, earnest teacher of Austria—John Amos Comenius. He seems almost to have been endowed with an intuition which gave him, to a remarkable degree, a knowledge of the true principles of education. He saw more clearly than any of his predecessors what was necessary for the improvement of the methods of instruction, and he soon made an application of the principles of Bacon's inductive system to primary education. In 1657 he published the first school-book in which pictures were used to illustrate the various topics discussed in it. This work continued to be a text-book in the German schools for nearly two hundred years.

Comenius was an evangelical preacher as well as an educator, and on the issue of a decree in 1624 that all persons must leave the Austrian dominions who would not become Catholics, he took his departure for Poland with thirty thousand families, of whom five hundred were of noble blood. As he came upon the range of mountains at the boundary, he paused to look once more back to his native land, and, with his brethren, fell upon his knees and prayed, with many tears, that God would not suffer His Word to be entirely destroyed in that country, but would preserve some seed of it there.

Who will say that those prayers were not answered, when, within five years afterward, Comenius was himself permitted to return and labor for the improvement of the schools of Bohemia.

Subsequently he went to Lissa, Poland, where he became president of the school, and bishop of the Moravian brethren—a sect which has been distinguished for its good schools wherever its colonies have been planted. Here he published his first work, the *Janua Linguarum Reserata*—a new method of teaching languages, in connection with instruction in the elements of the sciences. This work soon carried his fame to other lands, and every where it developed the necessity of a reform in education.

By an Act of Parliament Comenius was invited to England in 1641, to undertake the reformation of their schools. His labors there were defeated by the disturbances in Ireland and the civil

wars. A similar invitation having been extended to him by the government of Sweden, he left England and went to Stockholm in 1642. War again interrupting his labors, he returned to Lissa. Subsequently he visited Hungary and other places to prosecute his efforts in behalf of education. Again he returned to Lissa, but only to encounter greater misfortunes. Amid the disturbances between the Catholic Poles and the Moravian Protestants, the city was burned, and he lost his house, his library, and his manuscripts, the labors of many years. He subsequently went to Holland, and found an asylum in the city of Amsterdam, where he reproduced several of his lost works. He died in 1671, at the age of eighty.

Comenius was the great educator of the seventeenth century. Such was his enduring earnestness that, although exiled from his native land, wandering, persecuted, and homeless, during the desolating thirty-years' war of that period, still he continued to labor unweariedly in the cause of education, not only inspiring several countries of Europe with an enthusiastic desire for a better system of instruction, but introducing new principles of education, which greatly modified the practices in teaching, and prepared the way, by gradual changes, for the more thorough reformation of schools which followed under the labors of subsequent educators.

In his educational works may be found the first promulgation of the principles and plans of Object Teaching, and of a graduated system of instruction adapted to the wants of the age in which he lived.

Some of his leading ideas on the subject of education we will briefly state: "Since the beginning of knowledge must be with the senses, the beginning of teaching should be made by dealing with actual things. The object must be a real, useful thing, capable of making an impression upon the senses. To this end it must be brought into communication with them; if visible, with the eyes; if audible, with the ears; if tangible, with the touch; if odorous, with the nose; if sapid, with the taste. First the presentation of the thing itself, and the real intuition of it; then the oral explanation for the farther elucidation of it."

But inasmuch as the presentation of the thing itself is so frequently impossible, he advised the use of pictures as the representatives of things, that the words which related to them might be understood.

The course of instruction laid down by Comenius commenced

with infancy. During the first six years the children were to learn to know animals, plants, stones, and the names and uses of the members of their own body. They were also to be led to distinguish colors, and to delight their eyes with beautiful things. They should begin Geography with the knowledge of the room, the streets, the fields, the farm—Arithmetic, with counting objects—Geometry, with understanding the ideas of lines, circles, angles, length, breadth, an inch, a foot, etc.—Music, with hearing singing—History, with a knowledge of what happened to them yesterday and the day before—Chronology, with the knowledge of day and night, hours, weeks, and festivals.

The views of Comenius are so completely in harmony with the natural means of acquiring knowledge through the exercise of the senses, and with the laws of mental development, and also with the observations and experiences of many succeeding educators, that we deem the presentation of a few of his thoughts, in language more literally his own, due even in this brief history of Object Teaching. For the following extracts from his writings we are indebted to that most valuable of all collections of educational literature, *Barnard's American Journal of Education*.

Said Comenius: "The best years of my own youth were wasted in useless school exercises. How often, since I have learned to know better, have I shed tears at the remembrance of lost hours. But grief is vain. Only one thing remains; only one thing is possible—to leave posterity what advice I can by showing the way in which our teachers have led us into errors, and the method of remedying these errors."

His practical views of education may be discerned in the succeeding quotations:

"Instruction will usually succeed if it follows the course of Nature. Whatever is natural goes forward of itself."

"The first education should be of the perceptions, then of the memory, then of the understanding, then of the judgment."

"Instruction must begin with actual inspection, not with verbal description of things."

"To learn is to proceed from something known to the knowledge of something unknown; in which there are three things, the known, the unknown, and the mental effort to reach the unknown from the known."

"We first proceed toward knowledge by the perception and understanding of the present; and afterward go on from the present to the absent by means of the information of others."

"The attention should be fixed upon only one object at a time; and upon the whole first, and the parts afterward."

"A second point should not be undertaken until the first is learned; and with the second, the first should be repeated."

"Sight will supply the place of demonstration. It is good to use several senses in understanding one thing."

"To know any thing is to be able to represent it, either by the mind, or the hand, or the tongue. We learn, not only in order to understand, but also to *express* and to *use* what we understand. As much as any one understands, so much ought he to accustom himself to express; and, on the other hand, he should understand whatever he says. Speech and knowledge should proceed with equal steps."

"Hitherto the schools have done nothing with the view of developing children, like young trees, from the growing impulse of their own roots, but only with that of hanging them over with twigs broken off elsewhere. They teach youth to adorn themselves with others' feathers, like the crow in *Æsop's Fables*. They do not show them things as they are, but tell them what one and another, and a third, and a tenth has thought and written about them; so that it is considered a mark of great wisdom for a man to know a great many opinions which contradict each other."

"The schools are wrong in first teaching language and then proceeding to things. The thing is the substance, and the word the accident; the thing is the body, and the word the clothing. Things and words should be studied together, but things especially, as the objects both of the understanding and of language."

"In God are the original ideas, which He impresses upon things; things, again, impress their representations upon the senses; the senses impart them to the mind; the mind to the tongue, and the tongue to the ears of others. The mind thinks—the tongue speaks—the hand makes; hence the arts of speaking and working, and the sciences of things."

Such are a few of the principles in education which Comenius taught—and they have since been confirmed by the experiences of two centuries.

It is difficult to judge to what extent the later educators—Lock, Rousseau, and Pestalozzi—were indebted to Comenius for those principles which they severally taught subsequently, but we find much in the writings of each that is entirely in accordance with the teachings of this great pioneer in educational re-

forms. It is not too much to say that a careful study of the history of education would result in the conviction that many of the best methods of instruction, and the principles of education on which are based so great a number of the modern improvements in modes of teaching, were conceived and taught by Comenius more than two hundred years ago. He planted the seeds which have germinated from time to time, under the fostering care of various educators, and to-day we behold their most vigorous growth.

The labors of Comenius were performed during the first two thirds of the seventeenth century. John Locke, the distinguished English philosopher, lived during the last two thirds of that century. He urged, as the chief business of primary education, the development of the faculties of the child; that as the first ideas of children are derived from sensation, so the perceptive faculties should be the first cultivated or developed. The main elements of his methods of education were attention to the physical wants of the child, and the development of the intellectual powers through the instrumentality of things.

Rousseau, who acknowledged his indebtedness to Locke, and who embodied ideas similar to those of that philosopher in a treatise on education called "*Emile*," lived during nearly three fourths of the eighteenth century.

Pestalozzi was born about the middle of the eighteenth, and died soon after the close of the first quarter of the nineteenth century. He said: "Observation is the absolute basis of all knowledge. The *first* object then, in education, must be to lead a child to *observe* with accuracy; the second, to *express with correctness* the result of his observations." "The development of man commences with natural perceptions through the senses. Its highest attainment, intellectually, is the exercise of reason." Although we find no direct acknowledgment of Pestalozzi's indebtedness to Comenius, as we do of the relation of the latter to Bacon, no one can examine the systems of these educators of the seventeenth and nineteenth centuries without discovering many remarkable similarities. It was doubtless owing to the general diffusion of the *principles* so widely taught by Comenius that the *methods* for applying them, which were subsequently devised by Pestalozzi, became at once so popular and widely successful.

The dawn of the present century beheld Pestalozzi at Bourgdorf, engaged with Krüsi in making a more detailed applica-

tion of those principles of education which were disseminated by Comenius a century and a half before, in methods chiefly devised by himself. While there, Pestalozzi wrote that work—"How Gertrude teaches her Children"—which attracted so much attention to his system of education from all parts of Europe.

As early as 1807 we find him in charge of the institution at Yverdun, where he attained his highest renown, and where he remained for nearly a quarter of a century. So widely had his fame extended, that persons went thither from almost every country of Europe, and even from America; not merely those who were led by the impulses which inspired him, but by the agents of kings and noblemen, and of public institutions, who desired to make themselves acquainted with his methods of teaching, in order to their introduction into other countries. No similar institution has ever attained so great fame, and no other has exerted so wide an influence on the methods of teaching.

Just before Pestalozzi opened his institution at Yverdun, he received a request from a philanthropic society in Paris to send a teacher there who could introduce his system of instruction into France. Accordingly, he selected Mr. Joseph Neef, who had been associated with him as a teacher, and who possessed the additional qualifications of understanding both the German and French languages. Mr. Neef went to Paris, and remained some two years, laboring with a good degree of success.

During the summer of 1805, Mr. William Mac Clure, of Philadelphia, while traveling in Switzerland, visited Pestalozzi's school, and was so much pleased with the system of teaching that he resolved to introduce it into America. On returning to Paris he sought out Mr. Neef, and invited him to come to this country.

"On what terms," said Mr. Mac Clure, "would you go to my country and introduce your method of education? I have seen Pestalozzi; I know his system; my country wants it, and will receive it with enthusiasm. I will engage to pay your passage, also to secure your livelihood. Go, and be your master's apostle in the New World."

So generous an invitation awakened an earnest desire in Mr. Neef to visit this country. He would fain have accepted it, but he did not know our language. "Two years shall be allowed you for acquiring that language, during which time I will support you," said this noble benefactor. This generous proposi-

tion decided the mission. Mr. Neef came to Philadelphia, studied the language, and in 1809 published a small volume setting forth, somewhat in the style of an extended prospectus, the plans and principles of a new method of education which he proposed to introduce into a private school that he should establish in the suburbs of that city. He labored there for several years, but from some cause, probably owing to his inability to adapt himself to the American mind and habits, his enterprise failed. Judging from a second volume which he issued in 1813, on language, he must have been not only impractical, but also have failed to comprehend the necessity of Americanizing the system instead of merely transplanting it.

He probably sought—to quote his own words, uttered in view of the fate which might attend his school—“some obscure village whose hardy youth want a schoolmaster;” for, said he, “to become an obscure, useful country schoolmaster is the highest pitch of my worldly ambition.”

Although Pestalozzi founded his system on correct principles, he frequently erred in his practice of teaching. Many of his expedients for Object Teaching were faulty, and not even in accordance with his own system. In his zeal for the improvement of the mind itself, and for methods of instruction which were calculated to invigorate its faculties, he forgot the necessity of positive knowledge as the materials for thought and practical use in future life. So frequently did he violate his own system in the exercises of the school-room, that one of his intimate friends and admirers said of him, “His province is to educate ideas, not children.” Nevertheless, he succeeded in reviving the true principles of teaching, and instituting the greatest educational movement of the century. He had the good fortune to associate with him Neiderer, Krüsi, Schmid, Zeller, and Fellenberg, to whose systematic development of his methods, and their dissemination of them, the subsequent success of his system is largely due. Many of his teachers even resigned to him whatever of fame and profit might come from publishing the manuals which they compiled for their respective branches of study while engaged as instructors in his institution.

During the subjugation of Germany under Napoleon, the minds of the ablest Prussian statesmen were eagerly occupied in devising means for raising the moral, mental, and physical character of the nation to a standard of elevated development, which, although it might be of little immediate use in their struggle for

independence, yet might insure the success of such a struggle in the future. Among the prominent instrumentalities sought for this purpose was an improvement in their schools, by the introduction of the Pestalozzian system of teaching. The king, the queen, and the ministry looked upon this movement with hopes of the happiest results. Accordingly, extensive measures were at once taken to test these plans.

Carl August Zeller, who had been one of Pestalozzi's teachers at Bourgdorf, also at Yverdun, was engaged by the government of Prussia to organize normal schools for training teachers in this system of instruction. In addition to this means, several young men were sent to Yverdun, also to other similar institutions, to acquire the best methods of teaching. Thus, in a comparatively short time, a large body of competent instructors were scattered among the Prussian schools.

Introduced as the system thus was under the most favorable auspices, yet with some modifications, its spirit proved satisfactory in meeting the needs of the people for a more thorough intellectual development of the nation. This introduction was commenced about 1810, and in 1825 it had possession of the entire common school system of that country.

From Prussia and the German states the system of Pestalozzi has been widely diffused in other countries by visitors who went there for the purpose of examining the workings of their schools. It was partially transferred to France by Cousin and Jullien. The principles of this system now prevail in the best schools of England, Denmark, Switzerland, Prussia, Germany, Sardinia, Greece, and many of the colonies of Great Britain. The methods of teaching which prevail in the United States have been materially influenced by the promulgation of these principles.

Some thirty years ago efforts were made in Boston, and other portions of New England, to introduce the system of Pestalozzi into their schools by Prof. William Russell, William C. Woodbridge, Carter, Gallaudet, Alcott, and Dr. Griscom. Able articles were published on this subject by Prof. Russell, in the "*Journal of Education*," as long ago as 1829. In 1830 and '31, William C. Woodbridge wrote a series of articles for the "*Annals of Education*," describing the principles of teaching in the institution of Fellenberg, at Hofwyl, where improved methods of Pestalozzi's system were practiced. These articles treated chiefly upon the principles of the system, without giving details of the methods. Notwithstanding the diffusion of the principles

of *Object Teaching* in this country during that period, its practice died out through the want of teachers trained in the system and its methods.

The institution of Pestalozzi, at Yverdun, was visited in 1818 by Dr. Mayo, of London, and about the same period by Dr. Biber and Mr. Greaves. Through the efforts of these gentlemen the system taught there was introduced into England. The success of this introduction was secured through the organization, in 1836, of the "Home and Colonial School Society," and the subsequent establishment of Training and Model Schools in London, for instructing teachers in its principles and methods.

In this introduction of the system of Object Teaching into England, it was found necessary to greatly modify the plans of instruction to adapt them to the Anglo-Saxon mind and character.

In the schools of this society the system of elementary instruction by object lessons has been brought to a much greater degree of perfection than it attained even under the immediate supervision of the celebrated Swiss educator.

The Training Institution of London usually has about two hundred student teachers in attendance; and about one hundred graduate annually. Up to the present time some 3000 teachers have been trained there, and by them the methods of Object Teaching are gradually being diffused throughout England.

Something has been done toward introducing the plans of Object Teaching into the best schools of Canada. Visitors from the United States to the celebrated Normal and Model Schools of Toronto have caught glimpses of the system from time to time, and brought away many suggestions for improvements in their own methods of teaching.

About two years since, one who had long been dissatisfied with the results of the usual methods of elementary instruction, and who had been endeavoring to devise some more common-sense methods for primary schools than those which consisted of mere memory of words, while visiting the Model School of Toronto, found the books published by the Home and Colonial Society on elementary instruction. He procured these, together with pictures and other apparatus for illustrating the lessons, and, returning to the schools under his supervision, prepared his programmes, called his teachers together, gave them instructions, and commenced in earnest the introduction of Object Teaching into all the primary schools under his charge.

Many were the difficulties encountered. The methods of

teaching were new alike to superintendent, teachers, and pupils. No one was at hand, familiar with the system, to give instruction either in its principles or methods. As a substitute for this, and the guidance of one trained in the practice of Object Teaching, once during each week teachers and superintendent met to compare notes of lessons and notes of progress. The oldest teachers, as well as the youngest, studied in preparation for the work before them.

The teachers became more and more interested in the system as they saw its results in their pupils. The interest of the pupils grew stronger as the teachers learned to practice the system better. Such were the efforts for the first systematic introduction of Object Teaching into the United States; and the honor of this achievement is due to the city of Oswego, her earnest superintendent, E. A. Sheldon, Esq., and her progressive Board of Education.

During the regular annual examinations for promotions, about one year ago, the subject of Object Lessons was added to the list of studies in which examinations were to be made. It was my pleasure to be present for several days, and witness the exercises. Notes from parents requesting that Henry, William, and Mary might be allowed to remain in the primary school another term, "they are so much interested in their Object Lessons," told in unmistakable language of its appreciation by the parents. They found their children becoming unusually interested in school, and more attentive and observing at home; and their hearts were gladdened in view of the changes that were being wrought in their boys and girls.

My own gratification has since been repeatedly expressed in words similar to the following: "To any one who may desire to see the practical operations of Object Teaching, and the best system of elementary instruction to be found in this country, let me say, make a visit to Oswego."

It was at length discovered that to meet the wants of their schools, and secure the complete introduction and continued practice of the system, a Training School was needed. Accordingly, application was made to the "Home and Colonial School Society" of London for a training teacher. They responded by sending Miss M. E. M. Jones, who arrived here on the first of May last, and immediately entered upon her duties.

In response to an announcement that a few teachers would be admitted in the class besides those engaged in the public schools

of Oswego, a dozen other ladies assembled there on the 6th of August last. Others were subsequently admitted. Several members of this training class have already left to engage in teaching.

Rooms have been fitted up in the New York State Normal School at Albany for a Model School in Object Teaching, where the future graduates from that institution will be instructed in this system. This Model Department will be under the charge of a lady who was trained in the class at Oswego.

The Board of Trustees of the New Jersey State Normal School, appreciating the advantages of the system, sent a lady teacher to attend this training class, and defrayed her expenses, to prepare herself for introducing it into their school at Trenton.

Some of the practices of Object Teaching have been introduced into the Normal School at Ypsilanti, Mich., by the principal of that institution.

Already several cities and many towns are taking steps preparatory to its introduction, and some have been practicing its lessons for several months. Among those thus actively interested, we may mention Syracuse, New York, Paterson, N. J., Chicago, Ill., Toledo and Cincinnati, Ohio, Rochester, N. Y., San Francisco, and might add a large number of smaller places.*

The great interest manifested in this system of instruction is shown by the numerous articles on the subject which appear in the educational journals of the country, and in the repeated and

* NOTE.—The author of this Address has omitted to state some facts, of a personal nature, which are important to an accurate history of the present movement in primary education in this country.

In the summer of 1860, Mr. Calkins commenced the active preparation of a work on "Object Lessons," which was published in July, 1861. Within six months from its first presentation to the public it had reached its fourth edition, and it is used wherever there is any interest in Object Teaching. In addition to this, and in response to numerous invitations from Teachers' Institutes and Teachers' Associations, he has delivered lectures on this subject in various parts of the states of New York, New Jersey, Connecticut, and in Massachusetts. Of his labors in the State of New York, the State Superintendent remarks in his last Annual Report:

"A large number of school commissioners, having interested themselves in the subject, secured the services of N. A. Calkins, Esq.—a gentleman who has given the system much attention and study—who visited and conducted quite a number of institutes, lecturing upon the principles, and giving instruction in the practice of 'Object Teaching.' In this way the attention of many hundreds of our teachers has been directed to definite aims in the elevation of the character of the educational work."—*Board of Education, Oswego.*

numerous inquiries relative to its plans. Amid this general interest in the system, and the popular excitement concerning it, there is great danger that the well-meaning, but *not* well-informed, may make fatal mistakes in attempting to practice it. Object Teaching is based on philosophical principles, and the teacher must know what those principles are before she can apply its methods successfully. The true system of teaching takes Nature for its guide; its dangers lie in the want of observation and conformity to the relations of knowledge and the laws of mental development.

During the time of Pestalozzi, Yverdun was the fountain from whence the teachers of Europe and America sought a new and better system of education. When, subsequently, the Prussian schools had been modified by the methods employed at Yverdun, educators journeyed thither to observe and to learn.

To-day educators and teachers from several states, and from various parts of our own state, have come up to Oswego to see with their own eyes what they have heard with their ears of the schools, and the system of instruction pursued here. Their hearts have been made glad by what has already been witnessed, and their longings for some sound philosophical improvement, for some means whereby more satisfactory and practical results in elementary education may be attained, has been gratified by the hope that the glorious day has already dawned on our shores when the *philosophy of Bacon, the principles of Comenius, the system of Pestalozzi, and the most practical methods of Object Teaching* shall be thoroughly incorporated into the system of instruction in all the schools of our country.

THE CLOSING EXERCISES OF THE CONVENTION

were held in Doolittle Hall, at 7½ o'clock on Thursday evening. After the reading of the Report of the Committee by Professor Phelps, the following resolutions were offered by E. B. Talcott, Esq., in behalf of the Board of Education, and were unanimously adopted by the audience.

Resolved, That the gentlemen and ladies who have visited this city on the invitation of the Board of Education, for the purpose of witnessing the practical operation of what is known as the Pestalozzian system of education, as now taught in our primary schools, coming as they do from different and remote parts of the Union, have evinced an interest in the educational progress of the country which entitles them to the gratitude of our citizens, and of all who feel interested in the prosperity of the schools of the country, and in the general adoption of the best and most efficient system of teaching in its primary schools.

Resolved, That this meeting tender its cordial thanks to Miss M. E. M. Jones and to N. A. Calkins, Esq., for their able, interesting, and instructive papers read in this hall on Tuesday evening last.

S. B. Woolworth, LL.D., Secretary of the Board of Regents, submitted, in behalf of the Committee of Examination, a resolution complimentary to the City Superintendent, E. A. Sheldon, to the Board of Education, and the citizens of Oswego, who encouraged and sustained these officers by a liberal public sentiment, which had enabled them to be so successful in their labors for the improvement of their public schools.

Dr. Woolworth spoke at some length on the subject of education, and in commendation of the schools of Oswego. He said that the looks of intelligence, and the expressions of happiness among the children, had been to him a source of great gratification. He believed that their education has been properly commenced.

Hon. David N. Camp, State Superintendent of Schools in Connecticut, was called to speak as a representative from New England. He remarked that the schools of the Eastern States were introduced with the log cabins, and were regarded by the people as necessary to the existence of free institutions. New England, he remarked, was deeply interested in common schools, and all improvements of the means of education. There the children of every nationality were freely taught, as education is regarded as the true foundation of virtue, freedom, and righteousness. He had visited schools in all of the Eastern States, also in the principal cities from Maine to Missouri. He had also visited the schools in Canada, and in all he had sought for something good to take back to his own state; but he added, "During all of these visits, I have never found the principles of education so simplified and systematized—crystallized, as it were—as in the schools of the city of Oswego. I came here to learn, and I shall go back to New England and tell with gladness what my eyes have seen and my ears heard."

Remarks were made by Rev. Dr. Ludlow, of Oswego, and others, and the Convention adjourned.

NOTE BY THE EDITOR.

LORD BACON was doubtless the founder and originator of the method known in Germany as realism and of realistic principles of instruction, although he wrote but little which belongs strictly to the Literature of Pedagogy. The first teacher who imbibed the views of Bacon, and introduced them into Germany, was Ratich, who was in England at the time of the publication of the "*Instauratio Magna*," and cites many of Bacon's aphorisms in his "*Praxis*" and "*Nova Didactica*" in 1619. Comenius in 1627 was a student of Bacon's method, and in 1632, acknowledges his indebtedness to this "most admirable book," above named, as furnishing "the true key to nature." His visits and personal labors in England, Sweden, Holland, and Germany, and his many publications, several of which were translated into all the languages of Europe, disseminated the new views and methods, and introduced the study of real objects and the laws of nature into the elementary schools. Milton, Hartlib, Petty, Hoole, and Cowley, labored in the same direction in England, from 1621 to 1660. The following extracts from Hoole's Preface and translation of the "*Orbis Sensualium Pictus*" of Comenius, published in London in 1658, may interest our readers.

The Cultivation of Perception and Conception.—"The ground of this business is, that sensual objects may be rightly presented to the senses, for fear they may not be received. I say, and say it again aloud, that this last is the foundation of all the rest. Now there is nothing in the understanding which was not before in the sense; and therefore to exercise the senses well about the right perceiving the differences of things, will be to lay the grounds for all wisdom and all wise discourse; which, because it is commonly neglected in schools, and the things which are to be learned are offered to scholars without being understood or being rightly presented to the senses, it cometh to pass that the work of teaching and learning goeth heavily onward, and affordeth little benefit."

The Understanding to be cultivated as well as the Memory.—"For to pack up many words in memory, of things not conceived in the mind, is to fill the head with empty imaginations, and to make the learner more to admire the multitude and variety, and thereby to become discouraged, than to care to treasure them up, in hopes to gain more knowledge of what they mean. Descend to the very bottom of what is taught, and proceed as nature itself doth, in an orderly way; first to exercise the senses well, by representing their objects to them, and then to fasten upon the intellect, by impressing the first notions of things upon it, and linking them one to another by a rational discourse. Missing this way, we do teach children as we do parrots, to speak they know not what."

Lessons with real Objects.—"Since some things can not be *pictured out* with ink, for this reason it were to be wished, that things rare, and not easy to be met with withal at home, might be kept ready in every great school, that they may be showed also, as often as any words are to be made of them to the scholars. Thus at last this school would indeed become a school of things obvious to the senses, and an entrance to the school intellectual." Is not the germ of Pestalozzianism here? The words "*pictured out*" are put in italics by ourselves to call attention to the old use of this now popular phrase.

Use of Pictorial Illustrations.—"Pictures are the representations of all visible things of the whole world. Such a dress may entice witty children, that they may not conceit a torment to be in the school. For it is apparent that children,

even from their infancy almost, are delighted with pictures. And it will be very well worth the pains to have brought to pass, that scare-crows may be taken away out of Wisdom's gardens."

Use of Blackboard.—But little is said on this piece of school apparatus. It is, however, interesting to know that in a description of a school, written two centuries since, this useful adjunct for illustration is noticed. Comenius says: "Some things are writ down before them with *chalk* on a table. This notice would not have been so satisfactory as it is, but there accompanies the description a "copper cut," and there we see upon the wall a blackboard, as large as a window, with a diagram chalked upon it.

On the point of *illustration* we may add, "The judgment of Mr. Hezekiah Woodward, sometime an eminent schoolmaster in London. Certainly the use of images or representations is great; if we could make our words as legible to children as pictures are, their information therefrom would be quickened and surer. But so we can not do, though we must do what we can."

Masters must have Sympathy with the capacities of the children under Instruction. "A schoolmaster had need to bend his wits to come within the compass of a child's capacities of six or seven years of age, and to make that they may learn with as much delight and willingness, as himself would teach with dexterity and ease. And because any good thing is the better, being the more communicated, I have herein *imitated a child*, who is forward to impart to others what himself has well liked."

Phonic Method of Teaching to Read.—"It will afford a device for learning to read more easily than heretofore, especially having a symbolical alphabet set before it, to wit, the characters of the several letters, with the image of that creature whose voice that letter goeth about to imitate, pictured by it. For the young *a b c* scholar will easily remember the *force* of every character by the very looking at the creature, till the imagination being strengthened by use, can readily afford all things."

It may be necessary to explain, that what Comenius calls the "force of every character" is obtained from *verbs* denoting the actions of animals, instead of from *nouns* as is now the general practice. A series of "copper cuts" is given for this purpose, called "A lively and vocal Alphabet."

Tasks and Training.—"Because the first tasks of learners ought to be little and single, we have filled this first book of *training* one up to see a thing of himself, with nothing but rudiments, that is, with the chief of things and words, or with the grounds of the whole world, and the whole language, and of all our understanding about things." The reader will observe that the word "training" is used in precisely the same sense as by modern educationists.

The Uselessness of bare Rules of Grammar.—"You that have the care of little children, do not trouble their thoughts and clog their memories with bare grammar rudiments, which to them are harsh in getting, and fluid in retaining; because, indeed, to them they signify nothing, but a mere swimming notion of a general term, which they know not what it meaneth, till they comprehend particulars. For rules, consisting of generalities, are delivered, as I may say, at the third hand, presuming first the things and then the words to be already apprehended, touching which they are made."

Teacher's entire Dependence upon God's Blessing.—"And I pray God, the fountain and giver of all wisdom, that hath bestowed upon us this gift of teaching

so to inspire and direct us by his grace, that we may train up children in his fear, and in the knowledge of His Son Jesus Christ our Lord; and then, no doubt, our teaching, and their learning of other things subordinate to these, will by the assistance of His Blessed Spirit make them able and willing to do Him faithful service both in Church and Commonwealth, as long as they live here, that so they may be eternally blessed with Him hereafter. This I beseech you beg for me and mine, as I shall daily do for you and yours, at the throne of God's heavenly grace; and remain while I live ready to serve you, as I truly love and honor you, and labor willingly in the same profession with you.

From my school in Lothbury, London, Jan. 25th, 1658.

CHARLES HOOLE."

SAMUEL HARTLIB.

SAMUEL HARTLIB, to whom Milton addressed his "*Tractate on Education*," and who was thought worthy of an allowance from the treasury of the State by Cromwell, and the Parliament, for his services to practical science, and especially to agriculture, was the son of a Polish merchant at Elbing, in Bohemia. His mother was an English woman from London, rich and well connected, which will account for his appearance in that city as early as 1636; an active promoter of educational and agricultural improvement. According to a memorial by him to Lord Herbert in 1662, and another, a little later, to the House of Commons, in the darkened hour of his fortunes, "he had exerted himself for thirty years in procuring valuable treatises to be written, which he had freely printed and as freely sent to such as were most capable of making use of them; also the best experiments in husbandry and manufactures, to be tried and made known for the benefit of his age and posterity." "He erected a little academy for the education of the gentry of this nation, to advance piety, learning, morality and other exercises of industry not usual then in common schools." "As long as I have lived in England, I have spent yearly out of my own, between three and four hundred pounds sterling, and when I was brought to the public allowances, and had from the parliament and council of state a pension of three hundred pounds sterling, this also I have spent as freely for their service, and the good of many."

Among his publications is "*The Discourse on Flander's Husbandry*," a tract of 24 pages, written by Sir Richard Weston, who was ambassador from England to Frederick V., Elector Palatine and King of Bohemia. This little treatise, first printed in 1645, was several times republished by him with additions and annotations by competent hands. The edition of 1652, with the title of his "*Legacy, or an Enlargement of the Discourse on Husbandry, &c.*," was revised by Robert Child and Dr. Arnold Beati. For this timely and valuable "Legacy," which, according to a paper published in the "*Philosophical Transactions*," has enriched England with improved culture adopted therefrom, to the amount of untold millions, Cromwell allowed a yearly pension of £100, which (the truth of history compels us to mention to the additional disgrace, if it is possible to add any thing to the humiliating record of the administration of Charles II.,) the kingly government of England disallowed, and from any thing we have been able to find in English literature, this public benefactor died in want, after having spent his substance "in the advancement of Husbandry-Learning" and of education generally—the great well-springs of a nation's civilization. It is not creditable to the historians of England, and especially to those who profess to see in the country homes and the schools of a people the causes, the evidence, and measure of the well-being of the

state, that the name of Samuel Hartlib is not familiar as a household word to the farmers, the teachers, and the people generally of England.

Although the fact does not appear of record, it is probable, that John Amos Comenius first visited England on his suggestion, and was the recipient of his open hospitality. We know that other laborers in the field of educational and agricultural improvement were so. Speed composed his work on "Improvements in Husbandry," whilst lodging in Hartlib's house.^K Wherever Comenius may have resided in London, while negotiations were going on with a committee of Parliament, for his being employed in drawing up a plan of national education, we know that Hartlib caused to be printed, in 1654, an edition of his "*Janua Reserata Linguarum*," under the title of "*A true and ready way to learn the Latin Tongue*," and may have assisted Hoole in bringing out his translation of that other work of Comenius, the "*Orbis Pictus*," the school-book, which, with the other publications of Comenius and his followers, revolutionized the entire method of elementary teaching on the Continent, and which is just now being revived in the popular schools of Great Britain, under the name of Object Teaching.^L By acting on the suggestions made, or at least, made known by Hartlib, England might not only have improved, as she did, the implements and methods of agriculture, but she might have had in advance of any European nation the first Agricultural College, the first Trade or Polytechnic School, the earliest and fullest development of National Education and popular intelligence founded on the solid basis of science and human nature, of any European nation. In 1643, Hartlib published his plan of an "*Office of Public Address*," which he somewhat enlarged in a new edition in 1652—and which "Mr. W. P.," afterwards Sir William Petty, explained in an elaborate paper, as well deserving of parliamentary and associated aid. The idea was that of a sort of "Universal Intelligence Office" under parliamentary organization—for all sorts of wants and supplies—and which is finally realized in our day without government aid in the "*Times*," or any other great metropolitan newspaper. In 1651, he published his "*Proposition for the Erecting a College of Husbandry*."

CHARLES HOOLE.

CHARLES HOOLE, who helped to make known to English teachers the "*Orbis Sensualium Pictus*" of Comenius, and what is now known as "Object Teaching," was born at Wakefield, in Yorkshire, in 1616, was educated in the Free School there until he was eighteen, and afterwards at Lincoln College, Oxford. He taught school at Rotterdam, and in London, where he published several school-books, in which he incorporated the methods set forth in what Milton calls the "*Modern Janua and Didactics*," the *Janua Reserata* of Comenius, and the *Didactica* of Ratichius. He died in 1666.

W. P., OR SIR WILLIAM PETTY.

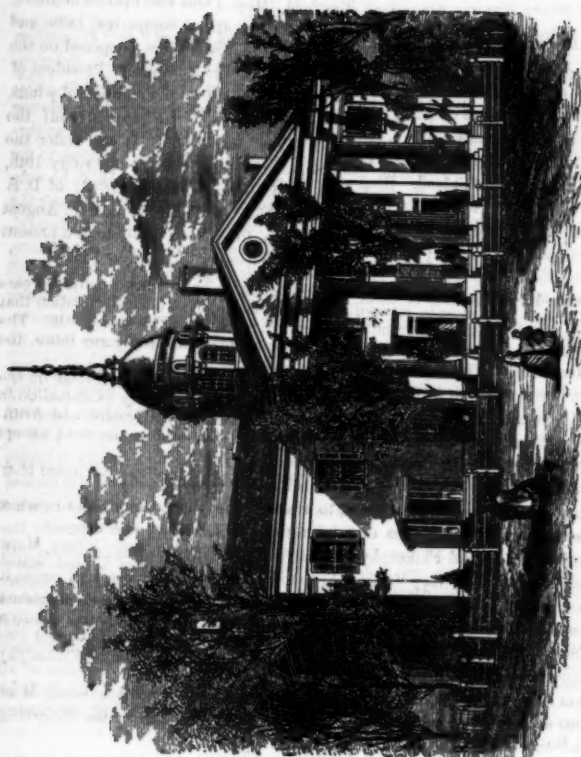
W. P., or Sir WILLIAM PETTY, whose name should be associated with the promoters of practical science in the period of the English Commonwealth, was born May 16, 1623, at Rumsey, where his father was a clothier. After mastering the studies preparatory to the university, he resided at Caen, attending the lectures of the college there. At the age of twenty, he visited the principal cities of France and Holland, studying medicine and the mechanical arts. In 1647, he took out a patent for a method of short-hand writing, and was subsequently assistant pro-

fessor of Anatomy at Oxford, and lecturer in the same department in Gresham College, London. In 1652, he was attached to the Army in Ireland under Lambert, and in 1655, was made Secretary to Henry Cromwell. In 1655, he was elected to Parliament, and on the restoration of the royal government, was elected Surveyor-General of Ireland. His mind was constantly occupied with mechanical inventions, with mathematical studies, and with the problems of political economy, of which he may be regarded as one of the founders in England. We republish his "Plan of a Trade School."

ABRAHAM COWLEY.

ABRAHAM COWLEY, whose plan of a "Philosophical College," or "*Proposition for the Advancement of Experimental Philosophy*," was preferred by Dr. Johnson, to that of Milton's Academy, was born in London, in 1618, and died in 1667. His early training was obtained as King's Scholar at Westminster School, whence he proceeded to Trinity College, Cambridge, in 1636. In 1643, he left the university, and for many years resided on the continent in some official relation to the Queen, and Lord Falkland. Soon after his return to England in 1656, he published a volume in which his plan of a College was made public. Among the noticeable features of his college are professors resident of "all sorts of Natural, Experimental Philosophy;" and among the studies, are enumerated "Agriculture, Architecture, Art, Military, Navigation, Gardening; the Mysteries of all Trades, and improvement of them, and briefly all things contained in the Catalogue of Natural Histories annexed to my Lord Bacon's *Organon*." The instruction was to be free—"that none, though never so rich, shall pay any thing for their teaching." The list of authors to be read closely resembles that of Milton, and such as serve "an apprenticeship in Natural Philosophy," "upon Festivals and Play-times, they should exercise themselves in the fields by Riding, Leaping, Fencing, Mustering and Training, after the manner of soldiers, &c." Four of the Professors are to be always traveling beyond seas, leaving a deputy to supply their duties, and one of the four "professors itinerate" is to be assigned "to each of the four great divisions of the globe, to reside there three years, and to give a constant account of all things that belong to the Learning, and especially the Natural Experimental Philosophy of those parts." They must take solemn oath to communicate what they "fully believe to be true, and to confess and recant it as soon as they find themselves in an error." The institution was to be furnished with suitable buildings and grounds—"Towers for the Observation of the Celestial Bodies"—"Laboratories for Chemical Operations"—"Gardens for all manner of experiments concerning Plants—and for the convenient receptacles of all sorts of creatures"—indeed, all the equipments which the great universities of Europe and the great cities of London and Paris now furnish for the illustration and advancement of Natural History, and Practical Science.

In his Essay on "Agriculture," Cowley expresses "the wish (but can not in these times much hope to see it,) that one college in each university were erected and appropriated to this study" with "four professors" to teach the four parts; 1. Aration; 2. Pasturage; 3. Gardens, Orchards, Vineyards and Woods; 4. Rural Economy, Bees, Swine, Poultry, Fish, and other Sports of the Field. Their business should not be "to read lectures, but to instruct their pupils in the whole method and course of this study," and "should be chosen for solid and experimental knowledge of the things they teach—so industrious and public spirited, as I conceive Mr. Hartlib to be, if the gentleman be yet alive."



EXTERIOR OF THE STATE NORMAL SCHOOL, AT WESTFIELD, MASS.

XII. THE STATE NORMAL SCHOOL AT WESTFIELD, MASS.

THE STATE NORMAL SCHOOL at Westfield, (Mass.,) was first opened at Barre, by an address from Hon. Edward Everett, on the 4th of September, 1839, and suspended in 1841, on its removal to Westfield. It was there re-opened on the 4th of September, 1844, by an address from Rev. Dr. Humphrey, President of Amherst College. In 1860 the building was enlarged by the addition of wings, and thoroughly repaired. From September, 1844, to the close of 1861, the aggregate attendance at the Westfield School was 1,633. It was under the Principalship of S. P. Newman, from September 4th, 1839, to February 10th, 1842; of E. Davis, from September 3d, 1844, to September 3d, 1846; of D. S. Rowe, from September 3d, 1846, to March, 1854; of W. H. Wells, from August 1854, to April, 1856; and of J. W. Dickinson, from April, 1856, to the present time. The following paragraphs are from the Annual Circular for 1862.

Male applicants for admission to the School, must be at least seventeen years of age; female applicants, sixteen. There must be an explicit declaration that the applicant intends to become a teacher in the schools of Massachusetts. The applicant must give a pledge to remain in the School at least three terms, the first two of which shall be consecutive.

Candidates for admission must present themselves at the school-room on the first day of the term, at 9 o'clock A. M., and pass a satisfactory examination in Reading, Writing, Spelling, Defining, English Grammar, Geography, and Arithmetic. There will be an examination at no other time during the term, except for special reasons.

Each applicant must present a certificate of good intellectual and moral character, from some responsible person.

The following is the course of study, without regard to the order in which the branches will be pursued, or the length of time devoted to them:—

Geography, Physical and Political, with use of Globes and Outline Maps; Arithmetic; Grammar, and Analysis; Physiology; History of United States; General History, with Ancient Geography; Natural History; Algebra, Geometry; Natural Philosophy, with Experiments; Chemistry, with Experiments; Astronomy; History and Structure of the English Language, with Analysis of Milton and other Poets; School Laws of Massachusetts, and General Principles of Government; Theory and Art of Teaching, with Mental Philosophy; Rhetoric.

Reading, Writing, Elementary Sounds, Etymology, Spelling, Vocal Music, Composition, Recitations of Select Pieces, Extempore Speaking, Discussions, and Moral Philosophy, extend through the whole course.

Botany, Drawing, Latin, and French are optional.

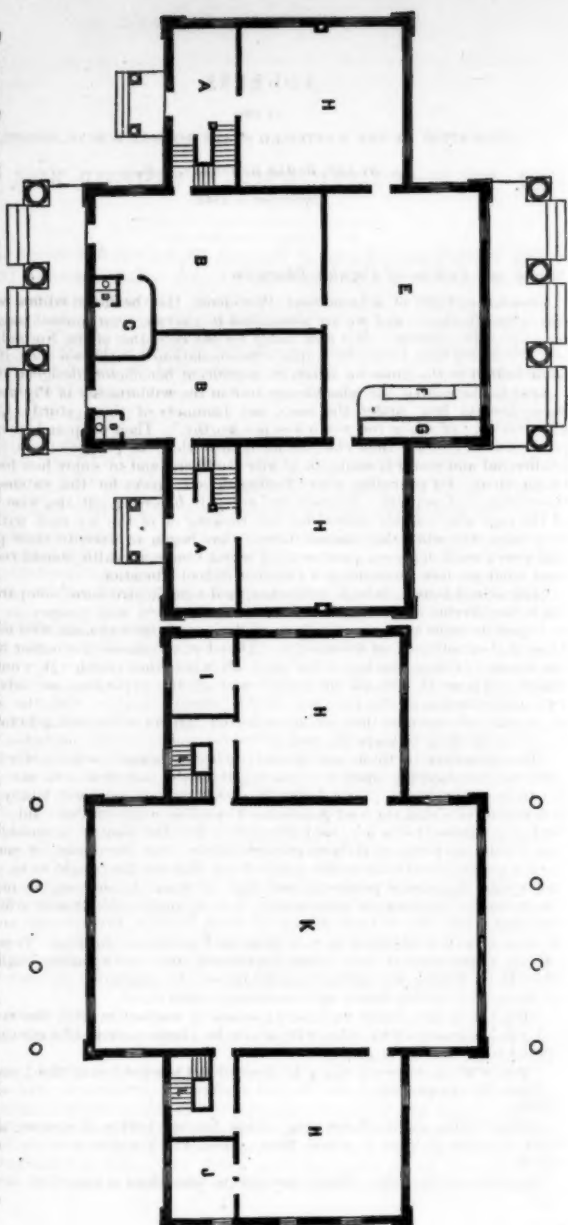
The pupils have daily teaching exercises in connection with the recitations, and the members of the Senior Class devote a large portion of their time to the Theory and Art of Teaching.

Every Wednesday afternoon is devoted to the exercises of the Lyceum conducted by the students.

Every pupil who honorably completes the Course of Study is entitled to the regular Diploma of the Institution, which does not hold itself responsible for any others, although they may have been members of the School.

There will be an advanced Class, which will enable the Graduates of the School to continue their studies beyond the prescribed course.

PLAN OF STATE NORMAL SCHOOL AT WESTFIELD, MASS.—The main edifice is 60 by 40 feet, not including porticoes. The wings are 20 by 38 feet each.
 A, A, Entrance Hall. B, B, Dressing Rooms. C, Wash Room. D, D, Closets. E, Chemical Laboratory. F, Pneumatic Closet. G, Closet for Chemical Apparatus. H, H, H, H, H, H, Rest-
 ices Rooms. I, Teachers' Room. J, Room for Philosophical Apparatus. K, Principal School-Room. L, L, Salin.



ADDRESS

AT THE

DEDICATION OF THE WESTFIELD STATE NORMAL SCHOOL-HOUSE,

BY REV. HEMAN HUMPHREY, D. D.,

September 3, 1846.

Friends and Patrons of Popular Education :

UNDER the smiles of a beneficent Providence, this beautiful edifice has been reared and finished ; and we are assembled to exchange our mutual congratulations upon the occasion. It is now ready for the reception of the Normal School, and it is fitting that, before its ample accommodations are thrown open, it should be dedicated to the cause for which its munificent benefactors designed it.

Next to the church, the school-house rose in the wildernesses of Plymouth and Massachusetts Bay, under the saws and hammers of those sturdy Christian adventurers, "of whom the world was not worthy." Their deep and far-reaching policy was to educate their children for both worlds ; to prepare them, by early intellectual and moral training, to glorify God here, and to enjoy him forever in his kingdom. By providing every facility in our power for the extension and thoroughness of popular education, we are only following out the wise forecast of the men who scarcely waited for the thawing off of the icy mail with which they were clad when they landed, before they began to execute their purpose, that every child, however poor, in their infant Commonwealth, should receive at least what we now denominate a Common-School education.

Their school-houses, indeed, were cheap and humble structures, compared with the noble Grecian edifice which is henceforth to adorn this prosperous village, and open its doors indiscriminately to all the youth, far and near, who may wish to avail themselves of its advantages. They had no schools of a higher order for the training of their teachers ; but they did what they could. It would be a shame and a sin, if, with all our wealth, and all the experience and advance of two such centuries as the past, we should content ourselves with the standard of popular education as they left it, or as our fathers of the last generation left it. It is our duty to leave the first principles, and go on unto perfection.

The instructions of those who taught us in the primary schools, when we sat with our feet dangling upon the four-legged slabs, just from the saw-mill, are not to be undervalued. Considering the disadvantages under which they labored, it is remarkable that they accomplished so much as many of them did. But the best of our primary teachers have felt and do feel the want of a suitable education for the discharge of their responsible duties ; and there has for some time been a growing conviction in the public mind, that teaching ought to be elevated to the rank of a liberal profession, and that to meet the demand we must have a new class of professional seminaries. It is to supply this desideratum in our own State, that the Normal Schools of West Newton, Bridgewater, and Westfield have been established by individual and public munificence. It is confessedly an experiment of very great importance, and every facility ought to be afforded for testing its claims to public favor. In presenting my own thoughts on the subject to this enlightened audience, I shall touch

Upon the urgent demand for better qualified teachers in our Common Schools :

Upon the reasons why those who are to be teachers should be educated with special reference to the profession ;

Upon what is embraced in a good professional teacher's education ; and

Upon the adaptation of the Normal system of instruction to give such education.

Each of these topics affords ample scope for an opening discourse ; and upon more than one of them I would gladly dwell much longer than my limits will allow.

To glance at the first. The proposition is that there is an urgent demand for

better qualified teachers in our Common Schools. It is an axiom in every trade and profession, that a man must first learn the trade, must study his profession—in other words, must be *educated* for it before he commences. A blacksmith is no blacksmith at all until he has learned how to smite the anvil and shoe horses. Before a man sets up for a tailor, he must serve a regular apprenticeship. A cabinet-maker must learn the use of tools before he can make sofas and sideboards. The jeweler must know how to cut, and polish, and set precious stones. The physician, the lawyer, the clergyman, the college faculty, must all be educated for their respective professions, to entitle them to public confidence. This is the general rule. Is the schoolmaster an exception? Can he teach others what he has never learned himself? Is it safe to confide the education of our children to a mere tyro; to one who has never been trained himself in elementary studies? He may be very honest and very faithful; but can he teach reading, or grammar, or arithmetic, or surveying, if he is a poor reader of the plainest prose, and gets bewildered every day among the tenses, and is sure to lose the points of compass, and find himself a staring left-hand cipher at his wits' end, whenever he ventures into the regions of fractions?

I have no disposition to depreciate the talents or the labors of our primary teachers. In mental power and moral worth, they will not suffer in comparison with any equally numerous class of men and women in the community. The *material* is excellent. It is of the genuine Saxon growth. The world cannot furnish a better. As a class, our teachers are doing what they can to raise the standard of popular education. They work hard. They do as well as they know how. In these respects they are entitled to our confidence and our thanks. As a class, I honor, and so far as I am able, will defend them. They have laid the Commonwealth under lasting obligations of gratitude and encouragement; and if she had done more for them, they would have done more for her.

But it cannot be concealed or disputed, that our schools are suffering for want of better qualified instructors. Very few of our teachers have been systematically educated for the profession. By far the greater number have never enjoyed the advantages of thorough professional training at all. They have been left to educate themselves as best they could, and that mainly by the process of experience in teaching. It seems not, till lately, to have entered the minds of more than a few, even of the enlightened friends of our Common Schools, that teachers' seminaries are at all necessary. It had been taken for granted that the demand, as in political economy, would create a supply; and that any person who has received a good common education himself must be competent to teach little children in a district school. The consequence is, that while we have educated shoemakers, and carpenters, and goldsmiths enough—that is, men brought up to their business—we have but few educated schoolmasters. As juster views are now taken of the subject, and are extending among the people, the complaint is growing louder and louder, that nothing like a supply of competent teachers can be had. After the most diligent inquiry, they cannot be found. Respectable districts, by scores and hundreds, are obliged to take up with such as have no pretension to the requisite qualifications.

On this subject the annual reports of school committees, from all parts of the Commonwealth, are alarmingly instructive. I might quote their complaints till sunset, that it is impossible to have good schools for want of good teachers. Many who offer themselves for examination are deficient in every thing; in spelling, in reading, in penmanship, in geography, in grammar, in common arithmetic. There is not a single branch which they are capable of teaching promptly and correctly. Many others are but little better qualified; and the majority would be dismissed and advised to go back to their domestic and rural employments, if competent instructors could be had. The demand for such teachers is great, and it is increasing.

We will next inquire into the reasons why those who are to be teachers should be educated with special reference to the profession. Whatever a man undertakes, the importance of his knowing how to do it, rises in proportion to the magnitude of the interests involved and the difficulties to be overcome. In some cases, the first bungler that comes along may be employed, where no better man offers, because, if he fails, it is very little matter; but, in other cases, it would be madness to employ any but an experienced workman. You may let any body

hoe your potato-patch who is willing to undertake it; but the ship in which you intend to circumnavigate the globe must be built by first-rate workmen.

When you bring a teacher into one of your primary schools of forty or fifty children, and put him in communication with their opening and ductile minds, what is the task which he has before him?

In the first place, what is the material upon which he is to exercise his skill; which he is to mold, and fashion, and polish? If it were a coarse and vulgar substance, it might go into rough hands, and take its chance. But it is something infinitely more precious and ductile than the finest gold. It is the intelligent, the immortal mind, or, rather, it is half a hundred such minds, sparkling around the teacher, and all opening to his plastic touch. It is—what shall I say? a substance of the finest mold, that can be fashioned and chiseled like the Grecian Apollo! No! it is a spiritual essence, fresh from the skies. It is a mysterious emanation from the infinite Source of being and intelligence, an immortal mind—ever present, though always invisible, in the school-room—seeing, hearing, thinking, expanding; always ready to take the slightest impression for good or for evil, and certain to be influenced every hour, one way or the other, by the teacher. What a responsibility! What a task!

Consider the kind of substance upon which the schoolmaster is either skillfully or unskillfully tracing the first lines that it receives, after the invisible cipher of the nursery, and what the sketching upon such a tablet ought to be. He might go down to the sea-shore, when the tide is out, and write as rudely as he pleased, and the first reflux wave would wash the surface just as smooth as the last ebb left it. He might draw his awkward diagrams upon the drifted snow-bank, and the first breath of air would whisk them away. He might write out his lessons like a wise man or a fool, and it would make no difference; the next hour would obliterate them all.

But it is not so in the school-house. Every tablet there is more durable than brass. Every line that the teacher traces upon the mind of the scholar is, as it were, "graven with the point of a diamond." Rust will eat up the hardest metals; time and the elements will wear out the deepest chiseling in marble; and if the painter could dip his pencil in the rainbow, the colors would at length fade from the canvas. But the spirits, the impressible minds of that group of children, in however humble circumstances, are immortal. When they have outlived the stars, they will only have entered upon the infancy of their being. And there is reason to believe that no impression made upon them will ever be obliterated. Forgotten, during shorter or longer periods of time, many things may be; but the cipher, without the erasure of a single line, in all probability remains, to be brought out by the tests of a dying hour, or the trial of the last day. The schoolmaster literally speaks, writes, teaches, paints, for eternity. They are immortal beings, whose minds are as clay to the seal under his hand. And who is sufficient for these things!

Just look at the case in another light. They are the children of a hundred and thirty or forty thousand families, who, as they successively become old enough, are receiving their education in the Common Schools of Massachusetts. At present, they are under tutors and governors, and have no direct influence, one way or the other, upon the great interests of the Commonwealth. But who are they? Go with me from school to school, from town to town, and from county to county, and let us inquire. On that little form directly in front of the teacher, sits a distinguished and skillful physician. Just behind him you see one of the prominent members of the General Court. On another bench, behind the door, sits a professor of mathematics, biting his pencil and puzzling over the rule of three. On the other side of the room, that chubby boy is none other than the Secretary of State. In the next school we find here a governor of the Commonwealth, reading in tables of two syllables; there, from one of the poorest families of the district, an importing merchant, worth half a million of dollars; and close by his side one of the shrewdest lawyers in the county. Going on to the next school-house, in the remotest corner of the town, we find a selectman, a sheriff, a professor of languages, and, besides a number of enterprising and prosperous farmers and mechanics, perhaps a representative to Congress. But we must not be partial in our visits. Let us take the cars and go into another section of the State, and see what we can find there. The very first boy we over-

take trudging along toward the village school-house, with his dinner-basket in one hand, and his skates in the other, is the chief-justice of the Commonwealth. We enter, and who should we find there but the president of a great railroad company; also one of the richest bankers in State-street; two or three clergymen, of as many different denominations; a chemist, a town clerk, a judge of probate, and a great civil engineer. In the next school we see a United States senator at the blackboard; a physician just getting out of his a-b-abs; a brigadier-general trying to make straight marks upon his pasteboard slate; an honorable counselor digging out his first sentence in parsing, and half a dozen school-teachers, some in "baker," some in "a-cat-may-look-on-a-king," and some in "a-i-l, to be troubled."

But we are not through yet. In the very next school we visit—it may be in Boston, it may be in the obscurest mountain town of the interior, it may be on the sea-board, or under the shadow of Wachusett—we find an associate judge of the Supreme Court, or an attorney-general, or a foreign ambassador, or, speaking in the past tense, a president of the United States.

Thus, were we to visit all the primary schools of the Commonwealth, we should be sure to find nearly all the ministers, lawyers, physicians, judges, legislators, professors, and other teachers, merchants, manufacturers, and, in short, all the most intelligent, active, and useful men of the next generation in these schools. We cannot now point them out by name. We cannot tell who of them will be governors, and judges, and merchant princes; but in winter, or summer, or both, they are all there. They are receiving the rudiments of their education under such teachers as we provide for them, and in the period of life when the most lasting impressions are made. More, I will venture to say, is done during the first ten or twelve years, in the humble district school-house, to give tone and shape to the popular mind, than in all the years that follow. Bad habits of reading, or slovenly habits of writing, or loose habits of reciting and thinking, which are contracted there, will cling to most men as long as they live; while, on the contrary, the permanent advantages of a good beginning, under competent instructors, are witnessed and acknowledged by all. It has been so in Massachusetts from the beginning.

Her great men have commenced their education in the common school-house. And "the thing that hath been is that which shall be, and that which is done is that which shall be done, as one generation passeth and another cometh." In less than half a century, all the professions in our noble State will be filled, all the offices will be held, all the business will be done, and nearly all the property will be owned, by the boys who first graduate at our Common Schools, and whose parents are too poor to give them a better education. It will be so as long as these schools are sustained and open to all; and they will do more or less to elevate the moral and intellectual character of the people, as the teachers are thoroughly or superficially educated. Every faithful and well-qualified instructor in the humblest district school is a public benefactor. But where shall the school committees look for a sufficient number of such, till Teachers' Seminaries furnish them?

It is not so well considered as it should be, that education is both a science and an art. Though not one of the exact sciences, it rests on deep and complicated elementary principles, and calls for a more careful study of the early susceptibilities and operations of the human mind than any other science. Every child has, if I may so speak, *three* natures—a physical, a mental, and a moral, between which there are mysterious sympathies and connections, that reciprocally govern and are governed. He has organs of sense, which are the inlets of knowledge, and without which he could not learn any thing, however skillful the teacher. He would still have a mind, but it would be a prisoner, groping hopelessly in a dungeon. He has perception, reason, memory, and imagination. He can learn and apply rules, understand propositions, and in simple examples see the connection between premises and conclusions. He can be stimulated and swayed by motives, and is peculiarly alive to their influence. He is susceptible of a great variety of opposite emotions—of hope and fear; of joy and sorrow; of love and hatred. But I need not enumerate. Every child in the primary school has a moral as well as a rational nature—has a *conscience*. He can discern between good and evil. He knows the difference between right and wrong;

between truth and falsehood. In short, he has within him all the elements of high responsibility; all the noble faculties of an accountable and immortal being. But these faculties are yet to be unfolded, to be cultivated, to be *educated*. The understanding needs it. The memory needs it. The imagination needs it. The conscience and the heart need it.

This is what I mean by education as an *art*; and the art here, as in most other cases, is founded upon the science. It is seizing upon the elements and reducing them to order—it is arranging and applying fundamental principles. It is molding the mind, and stimulating it to high and noble aims. It is drawing out its powers, teaching it its own strength, and making it work, as the incumbent atmosphere does the steam-engine. In fine, it is the art of educating the whole man, of symmetrically cultivating all the powers and faculties of the pupil's mind, and training him up to the love and practice of all the virtues. In this view, education holds a high, if not the highest rank among the liberal and useful arts. But it is no more intuitive than any of them. The art of educating, as well as every other art, must be studied, must be learned. Though it be not essential that every schoolmaster should be a profound intellectual and moral philosopher, it is necessary that he should understand what the motive power in the child's mind is, and how to reach it.

It would be mere commonplace to add that no one can teach what he does not understand himself. He may try; and when he gets fairly swamped, he may look as wise as an owl upon a hollow tree. He may blunder along over the recitation like a bewildered militia-man in an enemy's country, and bless himself that he has got through some how or other; but this is not teaching. It is mumbling and hesitating; and, in the last resort, knocking a difficulty upon the head as an impudent intruder, or shying round it as if it lay coiled and hissing in his path, like a serpent. It seems to be strangely overlooked, in many quarters, even to this day, that a competent education for teaching embraces a great deal more than a general and superficial knowledge of spelling, reading, writing, arithmetic, grammar, and geography. But really it is time for every body to understand the difference between smattering in school, six hours a day, and teaching thoroughly, accurately, in all the studies. Every branch should, if possible, be as familiar to the instructor as the first lessons in the child's reader. If it is not at his tongue's end, he labors under very great embarrassment. He has no time to study out the lessons as he goes along. He needs to be as sure and prompt as a percussion-lock. He *must* be, in order to do full justice to his school.

Just consider for a moment what is required of him, every day and every hour. In the first place, the school is to be brought under strict subordination before he can begin to teach. Half a hundred children, often more, of all ages, are to be *governed*, or they will soon govern him, as they do their parents at home. Even after his authority is established, it requires the eyes of an Argus to keep them in subjection and close to their studies. This, of itself, would be a laborious task. Let any one who doubts and theorizes, try it, and he will see. But it is a trifle compared with what the sole teacher of a large district school has to do. Look in upon him, and judge for yourselves. He must hear from five to ten classes in as many different branches before the clock strikes twelve, and must do it in the midst of constant interruptions. Mr. A., may I go to the fire—may I go out—may I get some snow and put into my ink—may I go home and get my slate? Mr. A., will you mend my pen—will you show me how to do this sum? I have worked upon it two hours, and it won't come right anyhow. I wonder what such hard sums were made for. Mr. A., Sam pinched me. Mr. A., Ben keeps pulling my hair. Mr. A., Mr. A., Bill studies so loud that I can't get my lesson. Mr. A., what time is it? Mother says I must go home at three o'clock, and do the chores.

These are a few specimens of the thousand and one questions and other interruptions by which the teacher of a Common School is harassed from morning to night, till his patience is worn threadbare. What, then, in the mean time, is to become of his recitations? The classes must go on in spite of all this, if they are to read, and spell, and recite at all. The sun will not stop for the pens to be mended, nor for the tongues to cease. Woe to the master who cannot attend to more than one or two things at once! If, when a class gets up to read, he is

obliged to take the book and follow them, line by line, to see whether they call the words right and mind the stops, as I have sometimes myself witnessed, who will keep the school in order, and all the rest of the machinery in gear and in motion! Poor man! how I pity him from the bottom of my heart! and how I pity the school too! So, when he calls up a class in grammar, or in arithmetic, if he is obliged to direct his whole attention to the lesson; if the slightest transposition or anomaly in the construction of a sentence sends him to his accidence to puzzle it out, while the whole class is waiting, dubious of his success; or if the nine digits, with their characteristic obstinacy, bring him to a dead stand in some of the common rules, and oblige him to adjourn the recitation over night, what, in the mean time, must become of all the other exercises and interests of the school? If any teacher in the world needs to have every thing by heart, it is the teacher of a common school. He has so many classes, so many branches, so many wheels to keep in motion, so many things to divide his attention, that, if he is not thoroughly educated himself, it is impossible for him to do justice to those who are committed to his care. It may be no fault of his that he is deficient in some, or even in all the branches of popular education. He may never have been thoroughly educated himself. Considering his limited advantages, he may do better than could have been expected; but such a man will feel his deficiencies, and the school will suffer in spite of his best endeavors.

What, then, is to be done? Where and how are our schoolmasters and school-mistresses to be better educated? There is no want of the material. We have young men and young women enough in Massachusetts who would prove themselves worthy of the highest public confidence as teachers if they could but be regularly trained to the profession. But while all admit that there is a great demand for more thoroughly qualified teachers in the public schools, some suppose that it can be fully met by the colleges and academies of the State. I have no disposition to undervalue these seminaries. They are the glory of the Commonwealth. No one will dispute the ability of our colleges to give just such an education as every schoolmaster wants. They are furnished with the ablest instructors, and teach many things which are far in advance of what the public schools require. But the colleges have no teachers' department, and do not pretend to qualify their graduates and undergraduates for common schoolmasters. Some of them teach the winter schools, to be sure; and it seems to be taken for granted, that because they have studied Greek and Latin, and Conic Sections, they must know all about the branches of Common-School education. This is one of the best examples of *non sequitur* that I can think of. Because a young man can read Demosthenes and calculate eclipses, he must be eminently qualified to teach a primary school! It is no disparagement to some of the best classical scholars to say, that they are not fit for common schoolmasters. They are above the employment, but not equal to it. They can educate teachers a great deal better than they can teach the a-b-a-b's, and "When the sky falls, we shall catch larks." Experience abundantly proves that many who go from college halls to try their hand in district school-houses, are greatly surpassed by some who never saw a college in their lives; and if it were the main object of a collegiate education to furnish schoolmasters, every one must see how very inadequate would be the supply.

The academies can do more than the colleges in educating teachers, and they are entitled to a great deal of credit for what they have done; but something more is wanted. While I cannot agree with those, on the one hand, who speak disparagingly of our academies, as teachers' seminaries, I am equally unable, on the other, to coincide with those who think we need no other class of Teachers' Institutes. The truth, it seems to me, lies between these two extremes. Let the academies do what they can. There is room for their most strenuous endeavors, without interfering at all with the recent movement on the part of benevolent individuals and the State in the same direction. If a sufficient number of Teachers' Seminaries could be established to educate all the schoolmasters and mistresses that are wanted, the case would be different. But when we remember that there are more than *three thousand* school districts in Massachusetts, requiring almost double the number of teachers (including winter and summer schools), it seems as if every one must see that the agency of the academies in helping to furnish them cannot be dispensed with. Let those of them

which already have teachers' departments, make them still more thorough, and let others come into the same arrangement. Still, there will be ample room for another class of seminaries, conveniently located in different parts of the Commonwealth, exclusively devoted to the education of teachers, both male and female.

Our three State Normal Schools are just these seminaries. Their sole object is to raise the standard of popular education by furnishing the Public Schools with abler teachers than they now have, or can have, without some such provision. Leaving to our excellent academies the task of fitting young men for college, and for the various departments of business, they propose to take as many promising youth of both sexes as they can accommodate, and qualify them thoroughly for teaching. This, and this only, is what the Normal Schools propose; and it is too plain to need argument, that, with good accommodations and able teachers, they can do more than the academies and high schools in this particular department. They must do more to entitle themselves to public confidence and patronage.

Are they, then, just such Teachers' Seminaries as we want? Let us visit them and see. The accommodations are ample, and all the arrangements highly convenient. The buildings are new and handsome. The grounds are inviting, and such ornaments as time alone can add, will make them still more so. The locations are healthful, and far removed from dangerous allurements. The principals are men who have distinguished themselves as able and successful teachers in the Common Schools, and their assistants are selected with special regard to the requisite qualifications. By the wise and liberal policy of the State, tuition is free. Every branch of Common-School education is taught, and much more thoroughly taught, than, for the want of time, any of these branches can be in our best academies. Let those who doubt it go into one of these Normal Schools, and witness the drilling, and listen to the recitations, for a single forenoon, and judge for themselves. No scholar escapes; no one can be superficial or hesitate without being made to feel it to the quick. The design is to make prompt and able teachers, by giving line upon line, and precept upon precept; to make them so familiar with the whole range of studies, that when they come to take charge of the schools, they shall never be at a loss, never keep a class waiting while they turn over books to refresh their own memories. The object is, as far as practicable, to make every teacher as true and quick as steel; and this cannot be done but by severe drilling, by waking up the mind to its best efforts, and keeping it wide awake from morning to night. To be a first-rate schoolmaster, a man must be able to attend to twenty things at once. To this end, he must be perfectly at home in all the studies, as I have before said; and I am satisfied there is no such place for getting armed and equipped at all points, as in a good Normal School. If any branch is superficially taught in these schools, it must be the fault of the principal or his assistants; and if any incompetent or unfaithful instructor should ever be retained, it will be the fault of the Board of Education.

But something more is necessary to furnish the best class of teachers, than the thorough instruction of which I have spoken, and much more is actually done in the Normal Schools. The best methods of teaching, and of the management and government of Common Schools, are made prominent topics of familiar lectures and conversation. And to make these instructions in the highest degree practical, each of our Normal Schools has what is called a Model Primary School attached to it, where, in turn, the Normal scholars have opportunity to try their skill in teaching and governing, under the general superintendence of the Principal. Besides all this, public sentiment demands that the Bible should be made a text-book; and every Principal is expected to give moral lectures and religious instruction, weekly, if not daily, in the school-room. While the Board, under whose control the State has placed this and the other Normal Schools, would not countenance any mere sectarian obtrusion on the part of instructors, they would not, I am persuaded, continue any one in his place who should reject the Christian Scriptures, or omit to inculcate their divine precepts upon those who are to be the future teachers of our Common Schools. More neutrality in religion on the part of any principal, were absolute neutrality possible, would not be tolerated, I am sure, by the present Board. And if I thought the day would

ever come when the high and eternal sanctions of the Christian religion should no longer be held up in the Normal Schools, my fervent prayer would be, that then "one stone might not be left upon another."

I have spoken thus far upon the direct agency which well-managed Normal Schools must needs have in raising the standard of popular education through the teachers whom they educate; but if they succeed, there will be an *indirect* influence, equally auspicious, if not more so. The public expect, and have a right to expect, that they will send out *model teachers*; not that all will be superior to those who have gone before them; but that some, that *many* will excel, in proportion to their superior advantages; and that their better and more thorough methods of instruction will be copied by other teachers. This is the order of nature in the progress of all human improvements. The few who are most highly endowed, or best instructed, are looked up to as models by the masses in every community. The fortunate inventor of a labor-saving machine, or the discoverer of some new principle in physical science, is a public benefactor, even though he should not teach one in a thousand the use of the machine or the application of the principle. The man who invents a new and improved model of a steam-engine, or builds a better water-wheel than any before in use, or brings out from his power-looms a handsomer and more substantial fabric than any other manufacturer, or makes a cheaper and better button, while he fills his own pockets, virtually teaches a thousand others how to do the same thing. The model, or the article manufactured, is before them, and their own eyes and ingenuity do the rest. So it is in all the useful and ornamental arts; so it is in agriculture; so it is in building bridges and making roads. A single turnpike, passing through a section of country where the scraper had never been seen before, will, in a short time, wonderfully improve all the cross-roads for miles and miles on both sides of it. It is the model road for all the highway surveyors far and near. So with the agricultural school. Though the pupils may be few in number, yet when they come to be scattered abroad over the farming districts, they will not only teach others what they have been taught themselves, but thousands will watch their improved methods of cultivation, and profit by them.

The same thing is true in popular education. The public are benefited, both directly and indirectly, by every improved method of instruction. Though the teachers from the Normal Schools should, for some years to come, bear but a small proportion to the whole number of schoolmasters and mistresses in the Commonwealth, while they will be raising up a class of teachers under their own improved and thorough methods of instruction, just so far as they rise above the ordinary level, their schools will become model schools for all the neighboring districts. Every valuable improvement in teaching and governing will in time be copied, and thus the indirect agency of the Normal Schools, in raising the standard of general education, will be extended far beyond the limits of their direct and immediate influence.

I am aware that these anticipations may be regarded as quite too sanguine by some who take a deep interest in the improvement of our Public Schools. They may demand of us how much the Common Schools have yet been benefited by the Normal Seminaries, and, because their expectations have not been answered, may set down the experiment as but little short of a failure. But they ought in fairness to consider that there has not yet been time enough to test it. It was commenced but seven years ago, and under several disadvantages. We had no teachers who had themselves been trained up under the system. When they began, they had much to learn, as well as every thing to teach. And they had no suitable accommodations. It is only the last year that the first school-house was built, and the other two are now just finished. Teachers cannot be thoroughly educated in a few months under the best system that ever was devised. A regular course requires two or three years of close study. But few have enjoyed the advantages of the system at all; and the most highly favored have not had time to show what they can do since they left the schools and began to teach. It would be quite unreasonable, therefore, to judge of the adaptation of the Normal system to the wants of our Public Schools, by what has already been accomplished. Give it a fair trial, and if it does not meet the reasonable expectations of an enlightened public, let it be abandoned.

The great difficulty hitherto has been to keep the pupils long enough in pro-

fessional training. The Board have done what they could by their recommendations and by-laws. The secretary and the principals have exhausted their persuasions, I will not say in vain, but without any thing like that degree of success which they have fairly earned. We are obliged to confess, that in this respect we have been disappointed. We did suppose that fine accommodations, free tuition, and the best instruction, would be sufficient inducements, not only to fill up the schools, but to secure attendance for a reasonable length of time. In this, I say, we have been disappointed. Many have remained but a single term, but few have given themselves time for the whole course, and the Normal Schools have been held answerable for their deficiencies. This is unreasonable. Nobody ever pretended that the new system could work miracles—that coming in at one door and going out at the other would make good teachers. The Normal Schools claim no supernatural advantages over other seminaries. Thorough training for any profession is a slow and arduous process. The Board of Education are extending the time as fast as public sentiment will sustain them; and they hope to be able, within a reasonable period, to make it a condition that those who enter shall remain long enough to reap all the substantial advantages which the system offers.

But notwithstanding these disadvantages, those who have had the best opportunities for judging and comparing, will bear us out in claiming, that many of the teachers from the Normal Seminaries have distinguished themselves already in the primary schools, and are giving still brighter promise, from year to year, of what may be expected hereafter. Where they can be had, the normal trained teachers are generally preferred; and experience, with some exceptions, no doubt, justifies the preference.

Let it not be said or surmised that this is a scheme to drive other worthy teachers from the schools. It is rather to aid them and add to their numbers. They cannot be spared. Not one district in ten could obtain a teacher from a Normal School if ever so much disposed, and for a long time yet to come the great majority must be trained elsewhere. Let them be trained. Let the most strenuous efforts be made by other seminaries to raise the standard of popular education, by furnishing better qualified schoolmasters and mistresses than have yet been raised up, and we will rejoice in the highest measure of their success. Let a competent number of well-educated teachers be provided, through whatever agency, and the Board will mingle their congratulations with all who labor in the same noble cause.

Friends of popular education—as I am sure you all are—ministers, laymen, parents, teachers, school committees, let me stir you up to your duties. A nobler field for action, for educational labors and improvements than our own beloved Commonwealth furnishes, the sun does not shine upon. A richer legacy than our religious institutions and Common Schools never came down from a wise and pious ancestry. Some things can be done up, and then dismissed as requiring no further care or labor; but it is not so with education. Like household work, it is always returning and never done.

We have none the less to do because our fathers did so much, nor will our children be eased of the burden by our highest efforts to raise the standard. All the toil is to be gone over again by each successive generation. It is a circle which returns upon itself, and will continue to return to the end of time. The procession of children coming upon the stage has no end. Wait we ever so long, it will not pass by. When we depart, they will still be coming, and in closer ranks than ever. Those who are centuries behind will surely come, and the great business of every generation will be to educate the children of the next. What, therefore, our hands find to do, let us do it with our might.

Citizens of Westfield, we congratulate you upon your educational enterprise and privileges. Few towns in the Commonwealth have acted upon a wiser forecast. Besides your primary schools, with doors wide open to every child, however poor, you have one of the oldest and most flourishing academies in the State; not waxing and waning, as many do, but always flourishing under able teachers and a supervision which forbids its decline. With these high advantages you might have rested satisfied. But when the western Normal School was to be permanently located, you entered into an honorable competition for the additional facilities which it would bring to your doors. Favored by your

natural advantages, and entitling yourselves by liberal subscriptions to the preference, you succeeded. The school which had been for some time suspended was brought here, and reopened with temporary accommodations, and now this new and beautiful edifice is to receive it. Much will it depend on your co-operation with the Board and with the teachers for its prosperity. Upon your aid in accommodating the scholars from abroad on reasonable terms, and guarding them against those moral dangers which so easily beset the young, we confidently rely. You will not disappoint this expectation. You will cherish this seminary as you do your schools and academy. To the cause of good learning we dedicate it. To the care and benediction of Heaven we commend it. May it more than answer the sanguine hopes of its projectors, in furnishing teachers of a high order for many generations.

XIII. THE NEW GYMNASTICS.

BY DIO LEWIS, M. D.

(Continued from Page 562, No. XXVII.)

In view of the general interest in Physical Culture, and of the favor which my own labors have enjoyed, I take the liberty to say a word of the history of my efforts in this important field.

Educated to the profession of medicine, and mingling for many years, principally with those classes who suffer most from non-observance of the laws of health, I came, many years ago, to think somewhat seriously of that ounce of prevention which is worth tons of cure. Want of muscular exercise was one of the most obvious defects in our physical life. It was not less obvious that the very structure of town and city society rendered the correction of the evil impracticable, except in the gymnasium.

I examined the German gymnasium, the one so much in vogue throughout the United States, with great care. Entering one of these Institutions as a pupil, I studied the anatomical and physiological bearings of its many exercises. I found that they were not well adapted to children, women, fat men or old men, and about eight years ago I began the attempt to devise something better. During this time, I have invented more than five hundred different exercises, of which a large experience has fully endorsed nearly three hundred.

I began with the Clubs, and for more than a year invented, experimented and classified the exercises with this important piece of apparatus. To this I added a somewhat elaborate

series of Free Gymnastics, (exercises without apparatus) which were used in alternation with the clubs. At the same time Rubber Balls, and afterward Bean Bags became prominent. With the bags a large number of games were devised. Now more than forty have been invented, each of which has some peculiar interest and merit. Each brings into play new muscles, or compels new action of those which are exercised in other games. The Dumb Bell was early introduced, first large iron ones, then the small iron ones, and afterward those of wood, which for many reasons are better than iron bells. Several years ago the Wand was introduced, then came the Ring to which I have devoted much time, and which is the most valuable of all pieces of gymnastic apparatus yet devised. After this came the idea of the Iron Crown, the Pusher, the Puller, and some minor inventions.

I came to Boston nearly three years ago, to found a Normal Institute for Physical Education. After some difficulties were overcome, I succeeded in reaching the incorporation, and in engaging the active interest and co-operation of such men as the late Pres. FELTON, who became a constant adviser and most earnest friend. He readily consented to serve as the President of the Institution, and was an active officer up to the time of his lamented death. I felt, when he died, that the Normal Institute had suffered an irreparable loss.

Dr. WALTER CHANNING became a Professor in the Institute, and still sustains this relation to it.

Dr. THOMAS H. HOSKINS, an able and accurate thinker and writer, was elected to the chair of Anatomy by the trustees, and Prof. T. F. LEONARD, the accomplished elocutionist, was called to the department of Vocal Culture, in which he has labored with the greatest assiduity. Several others have served as teachers and lecturers. I have the honor to act as instructor in the department of Gymnastics.

The first class, which assembled on the 5th of July, 1861, graduated in the following September. Fourteen ladies and gentlemen received the Diploma of the Institute, and went forth to labor in the new profession.

The Second class gathered in our hall on the 2d of January, 1862, and graduated in the following March. Of the second class there were eighteen graduates.

The Third class assembled on the 5th of July, 1862, and graduated on the 15th of September ult. Of this class only twelve were deemed fit to receive the parchment of the Institute.

Of these forty-four graduates, about two-thirds are females. It is a work in which women may achieve a complete success.

Of these teachers, many are itinerating and doing remarkably well; a dozen are teaching in first class female seminaries; in brief, no medical college has ever, it is believed, sent out forty-four graduates who in the first few months have achieved a business success so large and completely satisfactory. Several of the graduates are quite young and inexperienced, but are doing well. Those who have had some business experience, and possess enterprise and capacity, have achieved a success which has more than realized their most sanguine expectations.

It now seems obvious that such an institution was a public necessity. Many of the prominent educators of New England have become warmly interested in the success of the movement, and it is now confidently believed that the Normal Institute of Physical Education will expand into a large and most useful institution.

I have published one book with three hundred cuts, illustrating the new gymnastics, and shall within three years publish five other works, all profusely illustrated, and each devoted to some particular department of the great field of physical culture.

I have thought it proper that I should say thus much of my own efforts in this work, and fear I have been encouraged to speak of myself, because of the undue importance which a generous and indulgent public has attached to those efforts. I can only say in return, that my life is consecrated to the cause of our physical redemption, and that whatever zeal, industry, and an honest purpose can accomplish, shall be given to the world.

I closed my first contribution to the American Journal of Education in the midst of the exercises with wands. I now proceed to finish this series.

No. 16. In concluding the last, when the arms are extended in front, bring the hands and wand to the position seen in *Fig. 8*. Carry it out diagonally, forward and upward on the left



Figure 10.



Figure 11.

side, as seen in *Fig. 10*. Bring it back to the chest again, and thrust it out on the right side. Alternate twenty times.

No. 17. As you thrust out the wand on the right side, step out the foot in the same direction. Be sure it is neither forward or at the side, but diagonally forward. (*Fig. 11*.) Alternate between the right and left side, twenty times.

No. 18. Same as the last, except the wand goes to the right as the left foot charges to the left, and the left arm and wand to the left, while the right foot charges to the right.

No. 19. Same as the last, except when the right foot charges diagonally forward, the wand is made to point diagonally backwards, over the left shoulder, and vice versa.

No. 20. Same as the last, except when the right foot charges diagonally forward, the wand is made to point diagonally backward, over the right shoulder, and when the left foot charges diagonally forward, the wand is made to point diagonally backward, over the left shoulder.

No. 21. Same as the last, except the feet charge diagonally backward. As the left foot charges, thus, the wand is made to

point diagonally forward on the right side, and vice versa. (*Fig. 12.*)

No. 22. Same as the last, except when the left foot charges diagonally backward, the wand is made to point diagonally forward on the left side, and when the right foot charges diagonally backward, the wand points diagonally forward on the right side.

No. 23. Same as the last, except when the left foot charges diagonally backward, the wand points diagonally backward on the same side. And when the right foot charges diagonally backward, the wand points diagonally backward on the same side.



Figure 12.

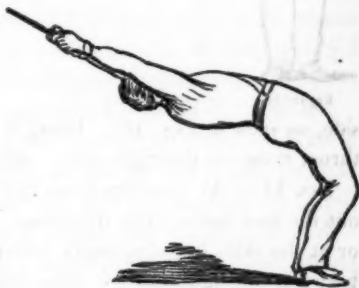


Figure 13.

No. 24. Same as the last, except when the left foot charges diagonally backward on its own side, the wand points diagonally backward on the right side, and vice versa.

It must not be forgotten that in all these compound exercises, involving the action of the arms and legs, the wand is always held at an angle of 45 degrees above the horizontal; and that in every case in passing from one charge to another, the wand is brought to the position represented in *Fig. 8*. Without this it would be impossible to keep time to the music. Let the steps be as long as possible.

No. 25. Wand horizontal over the head, as seen in *Fig. 3*. As in almost all the wand exercises, be careful not to bend the

elbows. Turn the wand round, so that the right hand comes exactly in front and the left hand exactly behind. Bring the left in front and the right behind, so change twenty times.

No. 26. Hold the wand horizontal over the head, with the right hand in front and the left one behind. Make by the side of the body the motion seen in paddling a canoe. Each time carry the wand so far back that it shall be perpendicular. Do this ten times on the right side, then ten times on the left, then alternately ten times. Each time as the wand is brought over the head, it must be made horizontal, with one hand exactly in front and the other behind, and as it is brought behind the body it must be made perpendicular.

No. 27. Charge diagonally forward with the right foot; wand in the same direction. Left foot diagonally forward; wand the same. Left foot diagonally backward; wand the same. Right foot diagonally backward; wand the same. Having thus gone all around, begin again with the left foot and go round the other way in like manner.

No. 28. With both hands take hold at the end of the wand. Hold it horizontal in front. Carry it directly backward without bending the arms, as seen in *Fig. 13*. (I see the artist has tipped the figure so far that the centre of gravity is lost.)

No. 29. Heels together. Wand directly in front, resting on the floor, and perpendicular. Arm straight. Step the right foot forward to the wand, and back to the other foot, five times. Left foot the same.



Figure 14.

No. 30. Step the right foot backward as far as you can reach, (*Fig. 14*,) and bring it back to the other foot, ten times. Same with the left foot.

No. 31. Carry the right foot forward to the wand. Returning, do not stop by the other foot, but carry it backward as far as you can reach. Now forward to the wand again. Make this long sweep ten times. Left foot the same.

No. 32. Seizing the upper end of the wand with both



Figure 15.

hands, as seen in *Fig. 15*, carry the right foot forward to the wand, and the left foot back as far as you can reach. Change them at a single jump, and so continue ten times.

No. 33. Hold the wand in the position seen in *Fig. 9*, on the right side, with the right hand at the lower end and the left hand at the upper. Change it to the left side, with the left hand at the lower end and the right hand at the upper; so change from side to side, ten times.

No. 34. Begin the same as in the last, except the wand is held on the back of the right shoulder instead of the front. Carry it now to the back of the left, and so alternate ten times.

No. 35. Beginning at the front of the right shoulder, as in No. 32, carry it to the front of the left shoulder; then to the back of the left shoulder, and now to the back of the right shoulder. Go thus around the body five times.

No. 36. Begin at the front of the left shoulder, and go around the body the other way, five times.

No. 37. Hold the wand on the front of the right shoulder.

Carry it to the back of the left shoulder; back again to the front of the right shoulder. Repeat ten times.

No. 38. Begin at the front of the left shoulder, and alternate with the back of the right shoulder.

No. 39. Again putting the wand in front, on the floor, perpendicular, with the right hand seizing the upper extremity, and the arm straight, step the right foot forward to the wand. Bring it back to the other foot. Now step sideways to the right as far as you can reach. Bring it back to the other foot again. Now step backward as far as you can reach. Bring it back to the other foot. Still using the right foot, step sideways to the left as far as you can reach, passing it by the left leg behind;



Figure 16.



Figure 17.

(*Fig. 16.*) now back to the other foot again. Pass it to the left again, in front of the left leg, (*Fig. 17.*) and bring it back to the other foot. Continue this round five times.

No. 40. Same with the left arm and leg, five times. In all this the wand must not lose its perpendicularity.

No. 41. Stand upright, with the heels together, seize the wand at its middle with the right hand, and hold the arm horizontal in front; wand perpendicular. Keeping the arm in the horizontal plane, whirl it round the body, making a complete circle, but do not stir the feet. Same with the left hand, ten times.

No. 42. Grasp the middle of the wand with both hands, and whirl, as in the last, as far as you can, ten times.

No. 43. Same as the last, except the wand is held horizontal instead of perpendicular.



Figure 18.



Figure 19.

No. 44. Seizing the wand as seen in *Fig. 18*, step backward and forward over it with the right and left foot, ten times.

No. 45. Stand upright, heels together, grasp the wand at the extreme ends and hold it behind the body, keeping the arms straight. The right hand high up and the left hand low down. Now swing the left hand high up and the right low down, and so continue to change the relative positions of the ends of the wand, without bending the elbows, ten times.

No. 46. Charge the right foot diagonally forward, as seen in *Fig. 19*, five times. Now the left foot with the left hand raised high, five times. Alternate five times.

No. 47. Same as the last, except that when charging with the right foot, you raise the left hand high, and vice versa.

The wand exercises from this point are performed in classes, and while marching.

No. 48. Marching as represented in *Fig. 20*, leap sideways as far as possible, first one foot and then the other, without losing your relation to each other.

No. 49. Putting the two wands together, and holding them

as represented in *Fig. 21*, leap sidewise as before, being sure to keep the shoulders back, and so leaping together that the two will move as one person. Be sure to keep the arms quite perpendicular over the shoulders.

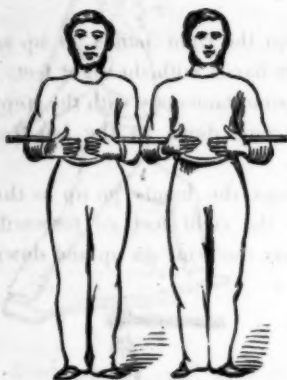


Figure 20.



Figure 21.

No. 50. One person walking directly behind the other, take hold of the extreme ends of the wands, and then allow the hands to rest on the shoulders. Marching in this way, at the word of command "Up," raise the wands as high as you can, and as the right foot goes forward, thrust the right hand as far forward as possible, the left one at the same time being pushed as far back as possible, (*Fig. 22*,) and as the left foot comes forward, reverse the hands.

No. 51. Same as the last, except the right hand goes forward with the left foot, and the left hand with the right foot. In all these you must not bend the elbows, except when you are told to bend them.

No. 52. Still keeping your arms perpendicular, carry both of your hands forward as far as you can reach with your right foot, and as you step your left foot forward, carry both hands as far back as you can reach, and thus continue for ten steps.

No. 53. Same as the last, except that the hands go forward

with the left foot, and backward when the right foot goes forward.

No. 54. Bring the hands to the shoulders, and as the right foot steps forward, raise the right hands as high as you can reach. When the left foot goes forward, raise the left hands and bring down the right hands, and so continue to alternate ten times.

No. 55. Same as the last, except the right hands go up as the left feet go forward, and the left hands with the right feet.

No. 56. The two hands go up simultaneously with the stepping forward of the right feet, and come down as the left feet go forward.

No. 57. Same as the last, except the hands go up as the left feet go forward, and down as the right feet go forward. Be sure in the last four exercises that the arms go up and down quite vertically.



Figure 22.



Figure 23.

No. 58. Put the two wands together and take hold of them with one hand, as represented in *Fig. 23*, and marching side by side, leap sidewise right and left, keeping the wand as high as you can reach.

No. 59. Partners change sides and repeat the same.

No. 60. Carrying the wands as in *Fig. 23*, as you step forward with the right foot, bring the wand down so as to strike your right leg with the hand, and then as your left foot goes forward, carry the wand back to its vertical position, and so continue ten times.

No. 61. Change sides with your partner, and do the same again, only bringing your wand down as the left foot goes forward, and raising it as the right foot goes forward.

No. 62. Cross the hands on the two wands placed side by side, but instead of holding them over the head, as in *Fig. 21*, let them hang down in front, and carrying them thus, leap from side to side.



Figure 24.



Figure 25.

No. 63. Walking one in front of the other, and extending the arms horizontally, being careful not to bend the elbows, carry the right forward as far as possible with the right foot, as represented in *Fig. 24*, and simultaneously with this carry the left foot backward as far as possible. When the left foot comes forward let the left hand come forward too, and thus alternate.

No. 64. Same as the last, except that the right hand comes forward with the left foot, and vice versa.

No. 65. The same simultaneously with the right foot and with the left foot.

Be careful in the performance of the last four, that you keep the arms exactly horizontal from first to last.

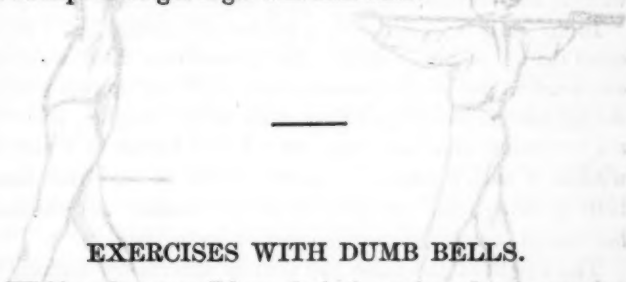
No. 66. Walking one in front of the other, with the wands hanging in the hands on either side, carry one up as high as you can reach, as in *Fig. 25*, and then as the other foot goes forward, carry up the other while the first is brought down.

No. 67. Same as the last, except the right arms go up as the left foot goes forward, and vice versa.

No. 68. Simultaneously up with the right foot forward ten times, and the same with the left foot.

It is perhaps unnecessary to repeat that every motion with the wands is to be done to music. In making the changes from one exercise to another, this rule must not be forgotten.

It must not be forgotten that the feet, in every exercise, are to be kept at a right angle with each other.



EXERCISES WITH DUMB BELLS.

Within a few years I have devised a series of new exercises with the dumb bell. The entire series includes more than fifty exercises. I now take the liberty to ask a careful, discriminating examination by the anatomist and physiologist. I have never given so much study with reference to a surgical operation, as to each and every part of the body in adapting these exercises to our physical wants.

Heretofore dumb bells have been made of metal. The weight in this country has usually been considerable. The general policy at present is to employ those as heavy as the health-seeker can "put up." In the great German gymnastic insti-

tutes dumb bells were formerly employed weighing from fifty to one hundred pounds ; but now Kloss and other distinguished authors condemn such weights, and advocate those weighing from two to five pounds. I think those weighing two pounds are heavy enough for any man ; and as it is important that they be of considerable size, I introduced, some years ago, dumb bells made of wood. Every year my faith grows stronger in their superiority.

Some years since, before I had seen the work of Prof. Kloss on the dumb bell, I published a paper upon the use of this piece of apparatus, in which I stated the best weight for men as from two to five pounds, and gave at length the reasons for the employment of such light weights, and the objections to heavy ones. I was filled, not with pride, but with profound satisfaction, while engaged in translating Kloss's work recently, to find, as fundamental with this great author, identically the same weights and reasons.

In my early experience as a teacher of gymnastics, I advocated the use of heavy dumb bells, prescribing those weighing one hundred pounds for persons, who, could put up that weight. As my success has always been with heavy weights, pride led me to continue their use long after I had begun to doubt the wisdom of such a course. I know it will be said that dumb bells of two pounds' weight will do for women and children, but cannot answer the requirements of strong men.

The weight of the dumb bell is to be determined entirely by the manner in which it is used. If only lifted over the head, one or two pounds would be absurdly light ; but if used as we employ them, then one weighing ten pounds is beyond the strength of the strongest. No man can enter one of my classes of little girls even, and go through the exercises with dumb bells weighing ten pounds each.

We had a good opportunity to laugh at a class of young men, last year, who, upon entering the gymnasium, organized an insurrection against the wooden dumb bells, and through a committee asked me to procure iron ones ; I ordered a quantity, weighing three pounds each ; they used them part of one eve-

ning, and when asked the following evening which they would have, replied, "The wooden ones will do."

A just statement of the issue is this: If you only lift the dumb bell from the floor, put it up, and then put it down again, of course it should be heavy, or there is no exercise; but if you would use it in a great variety of ways, assuming a hundred graceful attitudes, and bringing the muscles into exercise in every direction, requiring skill and followed by an harmonious development, the dumb bell must be light.

There need be no controversy between the light-weight and the heavy-weight party on this point. We of the light-weight party agree, that, if the dumb bell is to be used as the heavy-weight party uses it, it must be heavy; but if as we use it, then it must be light. If they of the heavy-weight party think not, we ask them to try it.

The only remaining question is that which lies between all heavy and light gymnastics, namely, whether strength or flexibility is to be preferred. Without entering upon a discussion of the physiological principles underlying this subject, I will simply say that I prefer the latter. The Hanlon brothers and Heenan are, physiologically considered, greatly superior to heavy-lifters.

But here I ought to say that no man can be flexible without a good degree of strength. It is not, however, the kind of strength involved in heavy-lifting. Heenan is a very strong man, can strike a blow twice as hard as Windship, but cannot lift seven hundred pounds nor put up a ninety-pound dumb bell. William Hanlon, who is probably the finest gymnast, with the exception of Blondin, ever seen on this continent, cannot lift six hundred pounds. Such men have a great fear of lifting. They know, almost by instinct, that it spoils the muscles.

One of the finest gymnasts in the country told me that in several attempts to lift five hundred pounds he failed, and that he should never try it again. This same gymnast owns a fine horse. Ask him to lend that horse to draw before a cart and he will refuse, because such labor would make the animal stiff, and unfit him for light, graceful movements before the carriage.

The same physiological law holds true of man; lifting great weights affects him as drawing heavy loads affects the horse. So far from man's body being an exception to this law, it bears with peculiar force upon him. Moving great weights through small spaces produces a slow, inelastic, inflexible man. No matter how flexible a young man may be, let him join a circus company, and lift the cannon twice a day for two or three years, and he will become as inflexible as a cart-horse. No matter how elastic the colt is when first harnessed to the cart, he will soon become so inelastic as to be unfit to serve before the carriage.

If it be suspected that I have any personal feeling against Dr. Windship or other heavy-lifters, I will say that I regard all personal motives in a work of such magnitude and beneficence as simply contemptible. On the contrary, I am exceedingly grateful to this class of gymnasts for their noble illustration of the possibilities in one department of physical development.

Men, women, and children should be strong, but it should be the strength of grace, flexibility, agility, and endurance; it should not be the strength of a great lifter. I have alluded to the gymnastics of the circus. Let all who are curious in regard to the point I am discussing, visit it. Permit me to call special attention to three performers,—the man who lifts the cannon, to the India-rubber man, and to the general performer. The lifter and the India-rubber man constitute the two mischievous extremes. It is impossible that in either there should be the highest physiological conditions; but in the persons of the Hanlon brothers, who are general performers, are found the model gymnasts. They can neither lift great weights nor tie themselves into knots, but they occupy a position between these two extremes. They possess both strength and flexibility, and resemble fine, active, agile, vigorous carriage-horses, which stand intermediate between the slow cart-horse and the long-legged, loose-jointed animal.

"Strength is health" has become a favorite phrase. But, like many common saws, it is an error. Visit the first half-dozen circuses that may come to town, and ask the managers whether the cannon-lifter or the general performer has the better health.

You will find in every case it is the latter. Ask the doctors whether the cartmen, who are the strongest men in the city, have better health than other classes, who, like them, work in the open air, but with light and varied labor. You will not find that the measure of strength is the measure of health. Flexibility has far more to do with it.

Suppose we undertake the training of two persons, of average condition. They have equal strength,—can lift four hundred pounds. Each has the usual stiff shoulders, back and limbs. One lifts heavy weights until he can raise eight hundred pounds. Inevitably he has become still more inflexible. The other engages in such exercises as will remove all stiffness from every part of the body, attaining not only the greatest flexibility, but the most complete activity. Does any intelligent physiologist doubt that the latter will have done most for the promotion of his health? that he will have secured the most equable and complete circulation of the fluids, which is essentially what we mean by health, and have added most to the beauty and effectiveness of his physical action?

With heavy dumb bells the extent of motion is very limited, and of course the range and freedom of action will be correspondingly so. This is a point of great importance. The limbs, and indeed the entire body, should have the widest and freest range of motion. It is only thus that our performances in the business or pleasures of life become most effective.

A complete, equable circulation of the blood is thereby most perfectly secured. And this, I may remark, is in one aspect the physiological purpose of all exercise. The race-horse has a much more vigorous circulation than the cart-horse. It is a fact not unfamiliar to horsemen, that, when a horse is transferred from slow, heavy work, to the carriage, the surface-veins about the neck and legs begin at once to enlarge; when the change is made from the carriage to the cart, the reverse is the result.

And when we consider that the principal object of all physical training is an elastic, vigorous condition of the nervous system, the superiority of light gymnastics becomes still more

obvious. The nervous system is the fundamental fact of our earthly life. All other parts of the organism exist and work for it. It controls all, and is the seat of pain and pleasure.—The impressions upon the stomach, for example, resulting in a better or worse digestion, must be made through the nerves. This supreme control of the nervous system is forcibly illustrated in the change made by joyful or sad tidings. The overdue ship is believed to have gone down with her valuable, uninsured cargo. Her owner paces the wharf, sallow and wan,—appetite and digestion gone. She heaves in sight! She lies at the wharf! The happy man goes aboard, hears all is safe, and, taking the officers to a hotel, devours with them a dozen monstrous compounds, with the keenest appetite, and without a subsequent pang.

I am confident that the loyal people of this country have eaten and digested since Roanoke and Donelson, as they had not before since Sumter.

Could we have an unbroken succession of good news, we should all have good digestion without a gymnasium. But in a world of vexation and disappointment, we are driven to the necessity of studied and unusual muscle-culture, and other hygienic expedients, to give the nervous system that support and vitality which our fitful surroundings deny.

If we would make our muscle-training contributive in the highest degree to the healthful elasticity of our nerves, the exercises must be such as will bring into varied combinations and play all our muscles and nerves. Those exercises which require great accuracy, skill, and dash, are just those which secure this happy and complete intermarriage of nerve and muscle. If any one doubts that boxing and small-sword will do more to give elasticity and tone to the nervous system than lifting kegs of nails, then I will give him over to the heavy-lifters.

Another point I take the liberty to urge. Without *accuracy* in the performance of the feats, the interest must be transient. This principle is strikingly exemplified in military training.—Those who have studied our infantry drill have been struck with its simplicity, and have wondered that men could go through with its details every day for years without disgust. If the drill-

master permit carelessness, then, authority alone, can force the men through the evolutions; but if he insist on the greatest precision, they return to their task every morning, for twenty years, with fresh and increasing interest.

What precision, permit me to ask, is possible, in "putting up" a heavy dumb bell? But in the new dumb bell exercises there is opportunity and necessity for all the accuracy and skill which are found in the most elaborate military drills.

I have had experience in boxing and fencing, and I say with confidence, that in neither nor both is there such a field for fine posturing, wide, graceful action, and studied accuracy, as is to be found in the new series of dumb bell exercises.

But, it is said, if you use dumb bells weighing only two pounds, you must work an hour to obtain the exercise which the heavy ones would furnish in five minutes. I need not inform those who have practiced the new series with the light dumb bells that this objection is made in ignorance. If you simply "put up" the light implement it is true; but if you use it as in the new system, it is not true. On the contrary, in less than five minutes, legs, hips, back, arms, shoulders, neck, lungs and heart will each and all make the most emphatic remonstrance against even a quarter of an hour's practice of such feats.

At this point it may be urged that those exercises which quicken the action of the thoracic viscera, to any considerable degree, are simply exhaustive. This is another blunder of the "big-muscle" men. They seem to think you can determine every man's constitution and health by the tape-line; and that all exercises whose results are not determinable by measurement are worthless.

I need scarcely say, there are certain conditions of brain, muscle, and every other tissue, far more important than size; but what I desire to urge more particularly in this connection is the importance, the great physiological advantages of just those exercises in which the lungs and heart are brought into active play. These organs are no exceptions to the law that exercise is the principal condition of development. Their vigorous

training adds more to the stock of vitality than that of other organs. A man may stand still and lift kegs of nails and heavy dumb bells until his shoulders and arms are Samsonian, it will contribute far less to his health and longevity than a daily run of a mile or two.

Speaking in a general way, those exercises in which the lungs and heart are made to go at a vigorous pace are to be ranked among the most useful. The "double-quick" of the soldier contributes more in five minutes to his digestion and endurance than the ordinary drill in two hours.

I have said, an elastic tone of the nervous system is the physiological purpose of all physical training. If one may be allowed such an analysis, I would add that we exercise our muscles to invigorate the thoracic and abdominal viscera. These in their turn support and invigorate the nervous system. All exercises which operate more directly upon these internal organs—as, for example, laughing, deep breathing, and running—contribute most effectively to the stamina of the brain and nerves. It is only the popular mania for monstrous arms and shoulders that could have misled the intelligent gymnast on this point.

But finally, it is said, you certainly cannot deny that rapid motions with great sweep exhaust more than slow motions through limited spaces. A great lifter said to me the other day,—

"Do you pretend to deny that a locomotive with a light train, flying at the rate of forty miles an hour, consumes more fuel than one with a heavy train, moving at the rate of five miles?"

I did not attempt to deny it.

"Well then," he added with an air of triumph, "what have you to say now about these great sweeping feats with your light dumb bells, as compared with the slow putting up of heavy ones?"

I replied by asking him another question.

"Do you pretend to deny, that, when you drive your horse ten miles within an hour, before a light carriage, he is more exhausted than by drawing a load two miles an hour?"

"That's my doctrine exactly," he said.

Then I asked,—“Why don't you always drive two miles an hour?”

“But my patients would all die,” replied my friend.

I did not say aloud what was passing in my mind,—that the danger to his patients might be less than he imagined; but I suggested, that most men, as well as most horses, had duties in this life which involved the necessity of rapid and vigorous motions,—and that, were this slow movement generally adopted, every phase of human life would be stripped of progress, success and glory.

As our artificial training is designed to fit us for the more successful performance of the duties of life, I suggest that the training should be, in character, somewhat assimilated to those duties. If you would train a horse for the carriage, you would not prepare him for this work by driving at a slow pace before a heavy load. If you did, the first fast drive would go hard with him. Just so with a man. If he is to lift hogsheads of sugar, or kegs of nails, as a business, he may be trained by heavy-lifting; but if his business requires the average activity and free motions of human occupations, then, upon the basis of his heavy, slow training, he will find himself in actual life in the condition of the dray-horse who is pushed before the light carriage at a high speed.

Perhaps it is not improper to add, that all this talk about expenditure of vitality is full of sophistry. Lecturers and writers speak of our stock of vitality as if it were a vault of gold, upon which you cannot draw without lessening the quantity. Whereas, it is rather like the mind or heart, enlarging by action, gaining by expenditure.

When Daniel Boone was living alone in Kentucky, his intellectual exercises were doubtless of the quiet, slow, heavy character. Other white men joined him. Under the social stimulus, his thinking became more sprightly. Suppose that in time he had come to write vigorously, and to speak in the most eloquent, brilliant manner, does any one imagine that he would have lost in mental vigor by the process? Would not the brain, which had only slow exercise in his isolated life, become bold,

brilliant, and dashing, by bold, brilliant and dashing efforts?

A farm boy has slow, heavy muscles. He has been accustomed to heavy exercises. He is transferred to the circus, and performs, after a few years' training, a hundred beautiful, splendid feats. He at length reaches the matchless Zampillarostation of Wm. Hanlon. Does any one think that his body has lost power in this brilliant education?

Is it true, either in intellectual or physical training, that great exertions, under proper conditions and limitations, exhaust the powers of life? On the contrary, is it not true that we find in vigorous, bold, dashing, brilliant efforts, the only source of vigorous, bold, dashing, and brilliant powers?

In this discussion I have not considered the treatment of invalids. The principles presented are applicable to the training of children and adults of average vitality.

I will rest upon the general statement, that all persons, of both sexes, and of every age, who are possessed of average vitality, should, in the department of physical education, employ light apparatus, and execute a great variety of feats which require skill, accuracy, courage, presence of mind, quickness of eye and hand,—in brief, which demand a vigorous and complete exercise of all the powers and faculties with which the Creator has endowed us; while deformed and diseased persons should be treated in consonance with the philosophy of the *Swedish Movement Cure*, in which the movements are slow and limited.

It must not be forgotten that in all the dumb bell exercises the pupil should, as a beginning position, stand with his heels together, the toes separated so as to make between the feet a right angle, and the arms hanging by the sides with the dumb bells horizontal.

Not only in all the exercises but in all the changes from one exercise to another, the pupil must keep time to the music. In the absence of other musical instruments a drum may be employed to mark the time; and even without this it may be kept by counting one, two; one, two; one, two.

It must be remembered that in no case should the pupil bend the legs at the knee, or his arms at the elbow, unless it is so

directed. No rule in the dumb bell exercises is so important as this. If it be forgotten, exercises with dumb bells will loose more than half their value.

DESCRIPTION OF EXERCISES.

No. 1. The position is shown in *Fig. 1*. Thumbs outward. Bells *exactly horizontal*. Turn the thumb ends of the bells to the hips, and then back again to the position shown in the figure. Repeat ten times. Let the change be made with the greatest accuracy. When it is well done, no matter which end is at the hip, a straight rod run through one dumb bell, lengthwise, would at the same time run through the centre of the other.

In this and all subsequent dumb bell exercises, the pupil must be careful not to bend the elbows. When exceptions to this rule occur, they will be plainly indicated.



Figure 1.



Figure 2.

No. 2. Position seen in *Fig. 2*. Keep the elbows pressed against the sides, and twist the bells so the ends are exactly reversed. Be sure they are exactly in line with each other, and the forearms parallel. Repeat ten times.

No. 3. In passing from No. 2 to No. 3, bring the bells to the chest, and on the next beat to the position in *Fig. 3*. The palms of the hands are upward. Bells exactly horizontal and

parallel to each other. Turn the hands over, knuckles upward. Now back again in the same position as before. Repeat ten times.



Figure 3.



Figure 4.

No. 4. In passing from No. 3 to No. 4, bring the bells to the chest, and on the next beat to the position in *Fig. 4*. The palms forward. Twist the bells so the knuckles are forward. Repeat ten times. Arms to be kept parallel from first to last.



Figure 5.



Figure 6.

No. 5. Position as in *Fig. 5*. In passing from No. 4 to

No. 5, bring the bells to the chest. Twist the arms so that the bells are exactly reversed.

It will be seen in the figure, the palms are upward. When the bells are reversed, the knuckles are upward. Keep the arms parallel. Repeat ten times.

In passing from one exercise to another, I have spoken of bringing the bells to the chest. They should strike the chest exactly at the point shown in *Fig. 6*.

No. 6. Thrust the two bells down by the side of the legs. Bring to the chest, and thrust them sidewise. Bring to the chest and thrust them upward. Bring to the chest and thrust them forward.

Repeat these four thrusts five times.

When the down thrust is made, the pupil must be careful that at the lowest point the bells are precisely horizontal, and parallel to each other. When the side thrust is made the arms must be horizontal, the bells perpendicular and parallel to each other.—When the upward thrust is made the arms must be accurately perpendicular, bells parallel and horizontal.



Figure 7.



Figure 8.

When the forward thrust is executed the arms must be exactly horizontal, and the bells perpendicular and parallel.

No. 7. Raise the right hand bell from the side of the leg into the arm-pit, five times. (*Fig. 7.*) Left, five times. Alternately and simultaneously, five times.

Be sure that each time when the bells come into the arm-pits they are exactly horizontal.

No. 8. Passing from No. 7 to No. 8, bring the bells to the chest; on the next beat, to the top of the shoulders; on the next beat carry up the right, reaching accurately the position seen in *Fig. 8*. Repeat five times. Left, the same. Alternately and simultaneously, each five times.



Figure 9.



Figure 10.

No. 9. Passing from No. 8 to No. 9, bring the bells to the chest, (the dotted lines in *Fig. 9* show it) then down by the sides, in all, as usual, keeping good time to the music. Now carry the right bell to the chest, then up, reaching the position shown in *Fig. 9*. Return to the hip, marking one beat on the chest in going down. Repeat ten times. Left the same. Alternately and simultaneously, ten times.

No. 10. Bring the bells to the chest. Strike out the right one in front, arm precisely horizontal, bell perpendicular. (*Fig. 10.*) Repeat twenty times. Left the same. Alternately and simultaneously, twenty times.

As usual, keep the chest well forward, and the shoulders drawn far back.

No. 11. Holding the bells in the position seen in *Fig. 11*, bring them with *great force* into the position seen in the dotted line, forty times. In beginning this elbow thrust backward, it is well to first raise the bells a foot, that they may be brought back with more force, and more directly into the position seen in the dotted lines. But in carrying them forward again, it should be first into the position seen in the figure.



Figure 11.



Figure 12.

No. 12. Stamp the left foot, then the right, then charge out into the position seen in *Fig. 12*. Making sure that the leg left behind, in this and all subsequent charges, is kept entirely straight, while the one forward is placed as shown in the figure. Holding the arms as illustrated, force the entire person into the position of the dotted lines, five times. *There should be no motion in the shoulder joints. The chest is pushed far forward, and the shoulders drawn well back.* These directions are applicable to all charging exercises, in which a different course is not plainly indicated.

It will be observed that the charge in No. 12 is exactly side-wise.

Rise to the perpendicular again, stamp the right foot, then

the left, and lastly charge out on the left side, and repeat the performance of the right side, five times.



Figure 13.



Figure 14.

No. 13. Rise to the perpendicular, stamp with the left foot, then with the right, then charge out as shown in *Fig. 13*. Under the directions given in No. 12, sink five times.

Same on the left side, of course with the intermediate stamping.

No. 14. After the regular stamping, the pupil should charge in the manner illustrated in *Fig. 14*.

Sink five times. Same on the left side.

In this, as in *Figs. 12* and *13*, the charging is exactly side-wise.

No. 15. Stand upright, hands by the side. Raise the right hand as shown in *Fig. 15*, five times. Left the same. Alternately and simultaneously, five times.

In this the arm is carried up with a quick, strong effort, and arrested at the horizontal line, precisely as if it had struck a rock. When it is brought back to the side again, it is with the same force and sudden arrest. This and the next one are among the most severe of the dumb bell exercises.

No. 16. Assuming the position seen in *Fig. 16*, force back

the right arm as seen in the dotted line, five times. Left the



Figure 15.



Figure 16.

same. Alternately and simultaneously, five times.

The arm must not be bent at the elbow.



Figure 17.



Figure 18.

The directions given in No. 15, in regard to force and sudden arrest, are applicable to this exercise.

No. 17. Beginning as in No. 15, with the arms hanging, combine the two exercises, Nos. 15 and 16, in one sweep, reaching the position of the dotted line in *Fig. 16*. Repeat five times. Left hand the same. Alternately and simultaneously, five times.

No. 18. Stand upright, arms hanging. Raise the right arm to the horizontal, at the side, with the palm up. Repeat five times. Left, the same. Alternately and simultaneously, five times. The position of one of the arms is seen in *Fig. 17*.

No. 19. Having the arms extended at the sides as shown in *Fig. 18*, raise the right arm to the position seen in the dotted line, five times. Left, the same. Alternately and simultaneously, five times.

In raising the dumb bells over the head, be careful that they are in such a position that when the two are up together, they are exactly horizontal and parallel to each other.

No. 20. Beginning as in No. 17, arms hanging, combine Nos. 18 and 19, in one sweep, each arm five times. Alternately and simultaneously, the same.



Figure 19.

No. 21. Standing upright, arms hanging, charge into the position shown in *Fig. 19*; remaining thus, thrust the arms in front in a horizontal line, five times, alternately and simultaneously. Rising to the perpendicular, stamp with the right foot, then the left, then charge out with the left foot, and repeat the exercises with the arms.

It will be seen by the figure, that the leg behind is kept entirely straight and rests on the toe. The special point in this exercise is to reach the dumb bells as far forward as possible.



Figure 20.



Figure 21.

No. 22. Standing as represented in *Fig. 20*, force the right arm into the position shown in the dotted line, five times. Left the same. Alternately and simultaneously, five times.

In this exercise keep the body as erect as possible.



Figure 22.



Figure 23.

No. 23. Having the arms perpendicular over the head, perform the same exercise as in the last number, with right hand, left hand, then alternately and simultaneously.

No. 24. Placing the feet in the position of *Fig. 21*, raise the arms with great force from the hanging position to that seen in *Fig. 21*. On the next beat bring the arms to the position seen in *Fig. 22*; on the next to that seen in *Fig. 23*; on the next beat sweep back to the position seen in *Fig. 22*; then to the position seen in *Fig. 21*. Repeat five times. Stamp right and left, then step out with the left foot, then swing the arms over the head, performing the same exercise on the left side.

In this exercise, neither arms nor legs should be bent.



Figure 24.



Figure 25.

No. 25. Stand erect, arms horizontal in front and parallel to each other. Carry the right hand backward in the horizontal plane (*Fig. 24.*) as far as possible; return it. Repeat ten times. Left the same; alternately and simultaneously, ten times.

No. 26. Standing erect, arms hanging, stamp with the left foot; then with the right; then charge into the position seen in *Fig. 25*, and thrust the arms in a direct line upward, alternately

and simultaneously, ten times. Assuming the erect position drop the arms by the side, stamp the right foot, then the left, and charge out on the left side; repeat the exercise with the arms.

In this exercise, it will be seen, the leg behind is straight, that charged forward, considerably bent.



Figure 26.



Figure 27.



Figure 28.

No. 27. As in nearly all other exercises, begin with the heels together, body erect, chest forward, shoulders back, arms hanging, dumb bells horizontal and parallel to each other. Step diagonally backward with the right foot, as seen in *Fig. 26*, and repeat the exercises in No. 26. Same with the left foot.

In this exercise the forward leg is kept straight, that behind is bent as much as possible.

No. 28. Bells on the chest. Carry the right arm out at the side, thrusting it as far back as possible; suddenly bring it back to the chest in a circle as if grasping a large body standing in front. Repeat five times. Left hand, same. Alternately and simultaneously, the same.

In this exercise the arms should be kept in the horizontal plane, and should in the performance of the exercise enclose as large an armful of the imaginary objects as possible.

No. 29. Standing erect, arms hanging at the side, suddenly turning the body to one side, as far as you can twist it without moving the feet, carry the arms to the position seen in *Fig. 27*. Bring them back to the sides, while at the same time you bring the body to the first position. Swing the arms up on the other side, and so continue, alternating twenty times.

No. 30. Standing erect, arms hanging, bring the bells to the chest, then to the floor, as shown in the dotted line in *Fig. 28*; then rising, bring the dumb bells again to the chest, and on the next beat thrust them as far upward as possible, rising on the toes; then back to the chest. Repeat twenty times.



Figure 29.



Figure 30.

No. 31. Standing erect, dumb bells on the shoulders, (not on the chest) thrust the right arm out at the side as seen in *Fig. 29*, ten times. Left the same. Alternately and simultaneously the same.

No. 32. Standing erect, arms hanging, carry the arms to the horizontal in front; then to the position over the head seen in *Fig. 30*; now down to the horizontal again, and then to the floor as seen in the dotted line. Repeat ten times.

In this exercise there must be no bending at the knees or elbows.

No. 33. Standing erect, arms hanging, charge out with the

right foot, and sweep the left arm as shown in *Fig. 31*; on the

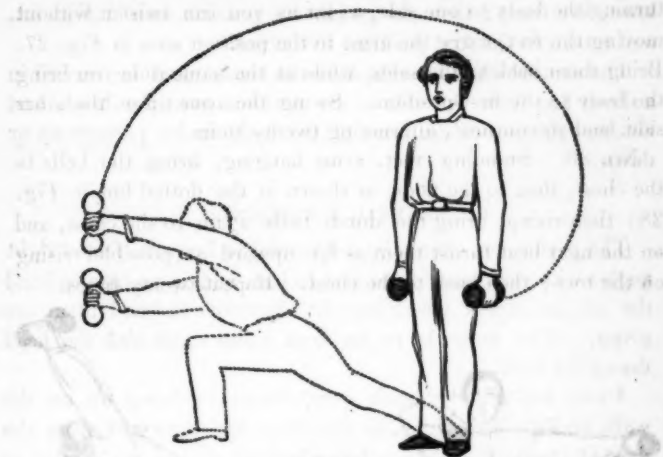


Figure 31.

next beat return to the first position. Repeat five times. Same on the left side. Alternately, five times.

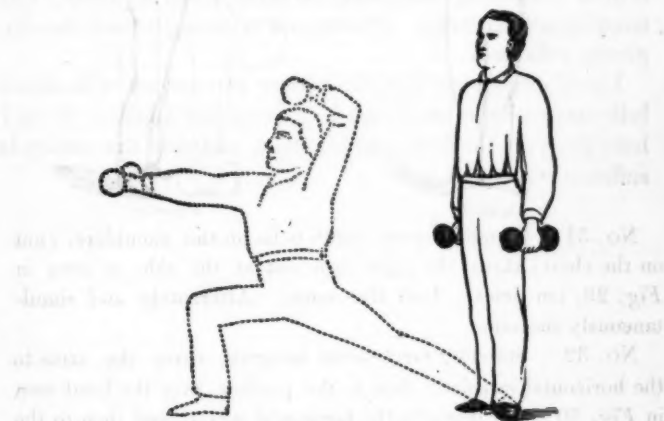


Figure 32.

No. 34. Standing erect, arms hanging, without moving the body, carry the right foot out sidewise, lifting it from the floor,

and bringing it back to the other foot, without bending the knee, five times; then charge into the position seen in *Fig. 32*, and return to the first position, five times.

The arm which is brought over the head, must be carried in a direct line from the side to the position over the head, and not brought toward the front of the body in its passage up or down.

GENERAL DIRECTIONS.

The performers cannot be too careful to keep the feet at right angles with each other from first to last, and in no case to bend the elbows except where specific directions to bend them are given. The body is to be kept quite erect and the head drawn far back.

I may add that the dumb bells should be hung up on the walls on little bent wires, so that they are protected from the dust of the floor, and from being bruised against each other as when they are thrown into a box.

It is well, if the expense is not regarded, to make the dumb bells of rose-wood, box-wood, or other precious woods, and finish them beautifully. The interest of young ladies is thereby greatly enhanced.

I need scarcely say that the variety of exercises with dumb bells may easily be made much greater, but I believe those I have given are the best possible ones, and that the variety is sufficiently complete.

XIV. SCHOOL ARCHITECTURE.

PLANS FOR UNION AND GRADED SCHOOLS.

GRAMMAR SCHOOLS IN BOSTON.

•In determining on the size, internal arrangements, and equipment of a School-house, regard must be had not only to the number of children to be accommodated, but to their age, studies, and classification, that is, to the character and aim of the school or schools to be provided for.

By a Union, or Graded School, was originally intended a school in which all the scholars of a given territory—usually a village, or other populous municipality—before accommodated in several small houses, were brought into one large building, and there distributed into different rooms, or grades according to attainments, so as to bring a large number of pupils of nearly the same age, and in a few and the same studies, under teachers having special qualifications for each grade—and especially to bring the young children by themselves under female teachers, and to facilitate the employment of the same class of teachers as assistants in schools designed for the older pupils. In the more populous districts the gradation was and still continues more minute, and by degrees, school-houses are now erected specially for at least three grades—although houses designed mainly for the youngest grade, embrace accommodations for the next highest, and houses designed for the oldest pupils and the highest grade not unfrequently include accommodation for the next lowest.

But in edifices designed for a particular grade, regard must be had in the internal arrangement to the different plan of classifying the school for the purposes of instruction and government—and particularly to this,—whether there shall be on each floor one large room, (or two, capable of being made into one when necessary,) where all the pupils shall be properly seated for study, supervision and general instruction under a principal teacher, with smaller room to which the several classes shall retire for purposes of recitation to assistants selected in reference to their special qualification in instruction; or whether the floor shall be divided into a certain number of rooms, each room to accommodate only as many pupils as can be profitably instructed by one and the same teacher—and each room to constitute a separate school, except that all are to be subject to the supervision, and, to some extent, the occasional visitation and instruction of the Principal teacher of the whole school.

In the Public Schools of Boston, the former plan prevailed generally in all the grammar schools—until the organization of the Quincy school in 1848. Since that date the size of the houses has been determined by the convenience of classifying the pupils into rooms, each capable of providing from fifty to sixty with separate desk and chair, and the school has been organized so as to have a special teacher for each room, all subordinate to the Principal—his room accommodating the same number of pupils, in which he is allowed an assistant, so as admit of his visiting from time to time the other rooms, or classes in the same building. There are many advantages in this arrangement, and under a Principal, disposed and at liberty by having assistants in his own room to make himself felt in government and instruction in each room—the disadvantages of not having all the pupils of the same school under the eye, voice and personal influence of the superior master, are in a measure obviated.

PLAN AND DESCRIPTION OF BOWDOIN GRAMMAR SCHOOL-HOUSE.

The new Bowdoin School-house, completed in 1848, is situated on Myrtle street, and with the yard occupies an area of about 75 feet by 68 feet, bounded on each of the four sides by a street. It is built of brick with a basement story of hammered granite, and measures 75 feet 9 inches extreme length by 54 feet 6 inches extreme breadth—having three stories, the first and second being 13 feet, and the third, 15 feet high in the clear. The ground descends rapidly from Myrtle street, thereby securing a basement of 15 feet in the rear. One third of which is finished into entries, or occupied by three furnaces, coal bins, pumps, &c., and the remaining two thirds is open to the yard, thereby affording a covered play-ground for the pupils.

The third story is finished into one hall 72 feet long by 38 feet wide, with seats and desks for 180 pupils. On the south side of this hall there are two recitation rooms, each 16 feet by 12 feet, and a room for a library, &c. There are three rooms of the same size on the two floors below.

The second story is divided into two rooms by a partition wall, each of which is 35 feet by 38, and accommodates 90 pupils, and so connected by sliding doors that all the pupils of both schools can be brought under the eye and voice of the teacher.

The first story corresponds to the second, except there are no sliding doors in the partition, and no connection between the room except through the front entry. The two rooms on this floor have each seats and desks for 100 pupils.

Each story is thoroughly ventilated, and warmed by one of Chilson's Furnaces. In each furnace the air chambers, the apertures for conducting the cold air into them, and the flues for constructing the heated air into the rooms in each story, being all large, a great quantity of warm air is constantly rushing into the rooms, and the ventilating flues or ventiducts being so constructed and arranged that the air of the rooms will be frequently changed, and that a pure and healthy atmosphere will at all times be found in each of these rooms, provided the furnaces are properly and judiciously managed. On the top of the building there are two of Emerson's large ventilators, connected with the attic and ventilating flues, through which the impure air passes out into the atmosphere above.

To accommodate pupils who come to school with wet feet or clothes, there is an open fire in a grate in one of the recitation rooms.

Each room is furnished with Wales' American School Chair, and Ross's Desks, and both desk and chair are in material, form and style, as described on page 202 and 205.

This is a school for girls only, and consists of two departments, one of which is called the Grammar department, and the other the Writing department; the master of each department being independent of the other.

The number of assistant female teachers in each department of this school, when full, will be four, the teachers in each department being independent of the master and teacher in the other.

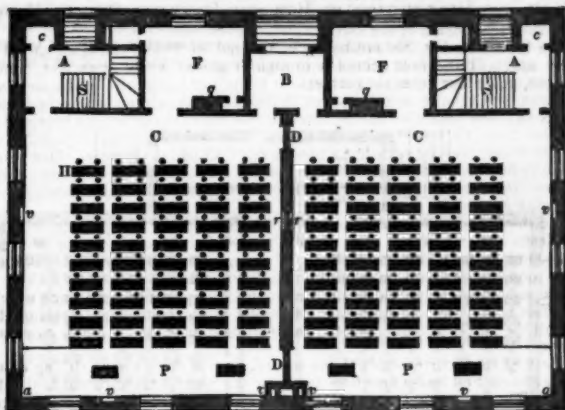
The master of the Grammar department and two of his assistants will occupy the large hall in the third story, and his other two assistants will occupy one of the rooms in the first story.

The master of the writing department and two of his assistants will occupy the rooms in the second story, and his other two assistants will occupy the other room in the first story, each master being the superintendence of his own department.

The school, when full, will be divided into five classes, and each class into two divisions, nearly equal in numbers. The first week after the vacation in August, the first division of each class will attend in the grammar department in the morning, and the second division of each class will attend in the writing department; and in the afternoon, the second division of each class will attend in the grammar department, and the first, in the writing department. The next week, this order of attendance is to be reversed, and this alteration is to continue through the year, the weeks of vacation not being counted.

This house and the Quincy Grammar School-house are built after designs by Mr. Bryant.

PLAN OF FIRST AND SECOND FLOOR.



A, A, Entrance for Pupils.

B, Ditto for Teacher.

C, C, Study halls, each 35 by 38 feet; with seats and desks for 100 pupils.

D, Sliding door, by which the two rooms on the second floor are thrown into one.

E, Study hall, 72 feet by 38.

F, F, Two recitation rooms on each floor, 16 feet by 12.

G, Room 10 feet by 12, for library, apparatus, &c.

H, Ross' desk, and Wales' chair.

P, Teacher's platform with desk for teacher and assistants.

S, S, Staircase leading to second and third floors.

a, Case with glass doors for apparatus.

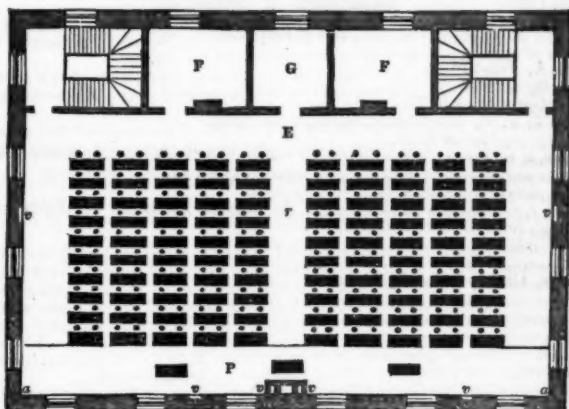
c, Closet for Teacher.

g, Grate.

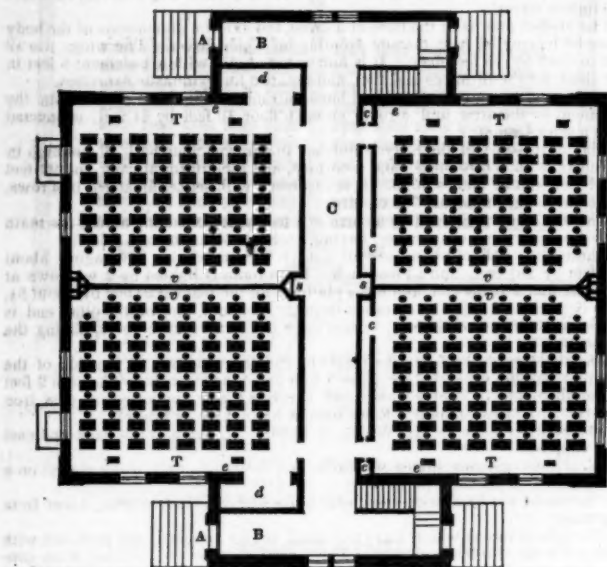
r, Hot air register.

v, Flues for ventilation.

PLAN OF THIRD FLOOR.



the Principal, and the several divisions of the 2d class instructed by assistants; On the 2d floor is the 2d division of the 1st class instructed by the sub-master, with the several divisions of the 3d class under assistants; and the usher takes the 3rd division of the 1st class, with the several divisions of the 4th class on the 1st floor. By this arrangement the government is rendered comparatively easy. The whole school is brought together in the hall for devotional services, and other general exercises.



Plan of First Floor.

A, A, Front Door.

B, B, Entries.

C, Corridor or Hall.

T, T, T, Teachers' Platform 24 feet by 5½.

r, r, r, r, Hot-air flues.

v, v, v, v, Preston's Ventilators for controlling the flues in the partition wall, which communicate with the iron smoke pipes near the top of the building. This plan is adopted in the first story only.

e, e, e, e, Indicates the location of the flues of Emerson's Ventilators in the second, third and fourth stories.

s, Sink.

c, c, c, c, Closets.

d, d, Closets 10 feet by 11 feet.

PLAN AND DESCRIPTION OF QUINCY GRAMMAR SCHOOL-HOUSE, BOSTON.

This building, which was commenced in 1847, and dedicated on the 26th of June, 1848, is situated on a lot 90 feet by 130 feet, extending from Tyler street to Hudson street.

The ground plan is in the form of a cross, the exterior dimensions of the body being 80 feet by 58 feet, the end fronting on Tyler street. The wings are 12 feet in front by 36 feet deep. It is four stories high, with a basement 8 feet in the clear, for the furnaces and fuel, and an attic for gymnastic exercises.

Each wing contains a front and back entrance, a flight of stairs from the basement to the attic, and a room on each floor 10 feet by 11 feet, connected with a school-room.

The fourth story of the body is finished in one spacious hall, 16 feet high in the clear, with centre-pieces and a cornice, and a platform at each end 23 feet by 11 feet, and 22 inches high. It is furnished with settees arranged in 4 rows, sufficient to accommodate 700 children.

The third floor is divided by a corridor 8 feet wide, extending across the main body from one wing to the other, having 2 school-rooms on each side.

These four school-rooms are of nearly the same size, averaging about 31½ feet by 26½ feet, and 13 feet high. Each room is lighted by 2 windows at the side, and 2 at the end, and has a platform for the teacher 24 feet by about 5½, with one end towards the entrance from the corridor, and on the other end is placed a book-case of cherry, 3½ feet by 8 feet, with glazed doors, facing the entrance.

The scholars' desks front the platform and the windows on the side of the building, and are separated by aisles 1 foot and 4 inches wide. They are 2 feet in length, made of cherry-wood, and varnished and supported by cast iron stands. J. L. Ross, maker. Each scholar has a desk by himself.

The chair is made by Mr. Wales, of Boston. It has a scroll back and cast iron support.

Each room accommodates 56 pupils, one desk and chair being placed on a small movable platform for a monitor.

The rooms are lined with composition blackboards 3½ feet wide, 2 feet from the floor.

The school-rooms which have not small rooms attached, are provided with closets for the children's clothes. There are 2 sinks in the corridor, with conveniences for introducing Cochituate water. The description of this story will answer for the two below it, as the first three are essentially the same.

The windows are furnished with inside blinds, having revolving slats, so that the light may be regulated with great ease.

The building is warmed by 4 furnaces placed in the basement, 2 being placed at the middle of each end, each being intended to warm the three rooms immediately over it, the cast iron chimnies being relied upon for heating the hall.

Emerson's system of ventilation has been introduced since the building was finished, each room having a separate air-duct to the roof, 14 inches by 14 inches.

The apparatus consists of the Boston Philosophical set, by J. M. Wightman, Eayrs and Fairbanks' globe, 2 sets of Pelton's Outline Maps, and one of Mitchell's.

A library costing \$300 has been furnished by the donation of Mayor Quincy.

To protect the desks from injury, the slate-frames are all required to be covered with cloth, and each scholar is to provide himself with a convenient box to contain his pen, pen-wiper, pencils, rubber, &c. Each desk has an inkstand sunk into the right-hand corner, with a revolving metallic cover.

The building is calculated for but one school, and is at present occupied by but one, the organization of which is adapted to the arrangement and construction of the house. When the organization is complete, the school will be divided into 4 classes, each class containing 168 scholars, and each class into 3 divisions. At present the 3 lower classes contain two divisions each, and the first class 3.

On the 3rd floor are the first division of the first class under the instruction of

It is to be feared there are not many communities, even in New England, where the Chief Magistrate, elected annually by the people, would have the courage to utter the following noble sentiments, spoken by Mayor Quincy, at the dedication of the Quincy Grammar School-house, June 26, 1848.

As Chairman of the "City Fathers," he did not hesitate to stand there and tell the tax-paying community that they had, in this manner, just expended \$300,000 of their money; and he was confident the question would not be asked, Why spend so much? Why spend more for popular education in the city of Boston, than is expended in the whole of Great-Britain?

He said, if but once in a century, a little being should be sent into this world, of most delicate and beautiful structure, and we were told that a wonderful principle pervaded every part of it, capable of unlimited expansion and happiness, capable of being fitted to associate with angels and becoming the friend of God: or if it should receive a wrong bias, of growing up in enmity against him, and incurring everlasting misery, could any expense of education which would contribute to save from such misery and elevate to such happiness, be too much? But, instead of one such little being, 24,000 were now entrusted to the care of the "City Fathers," and their education, in this world, will determine their future destiny,—of companionship with angels, or with the degraded wretched, enemies of God.

If the community had no responsibility in the matter, how, he asked, could it spend money better than in educating these children? But they would soon control the affairs of Boston, and, to a great extent, of the Commonwealth. Nor would their influence stop here. "No man liveth for himself." Each of these children would form a centre of widening influence, whose circumference might yet embrace millions of minds, and extend through unnumbered centuries.

Here, unlike other countries, every restraint to individual elevation is thrown off. All have the most perfect liberty that can be enjoyed, without infringing upon the rights of others. How important then, that each child should be educated to understand his rights, and the principles and habits of *self-Government*.

We are all, said he, in a partnership, and if one of these little partners suffers in his character, the whole community suffer in consequence.

He believed that nearly half of the 400 boys in that school were not Americans. Many of their parents were not fitted for the duties of a Republic. But these children, educated side by side with our own, would learn self-government, and be trained to become worthy citizens of this free country.

It seemed, he said, the design of Providence to mix races; and this influx of foreigners might constitute the very elements necessary to give to American character its highest excellence. Standing on such a moral elevation, as Boston did, they felt it a duty to provide for the education of all, and thus present to the whole country, *models* of popular education.

These schools are justly the pride and boast of the city; and the sentiment with which they are universally regarded is beautifully embodied in the following extract from an address by George S. Hillard, Esq.

The schools of Boston are the best jewels in her crown. If I were asked by an intelligent stranger to point out to him our most valued possessions, I would show to him—not our railroads, our warehouses, filled with the wealth of all the earth, our ships, our busy wharves and marts, where the car of commerce is ever "thundering loud with her ten thousand wheels," but I would carry him to one of our public schools, would show him its happy and intelligent children, hushed into reverent silence at their teacher's word, or humming over their tasks with a sound like that of bees in June. I would tell him that here was the foundation on which our material prosperity was reared, that here were the elements from which we constructed the State.

Here are the fountains from which flow those streams which make glad our land. The schools of Boston are dear to my heart. Though I can have no personal and immediate interest in them; though no child on earth calls me father; yet most gladly do I contribute to their support, according to my substance; and when I see a father's eyes filled with pleasant tears as he hears

the music of his child's voice linked to some strain of poetry or burst of eloquence, I can sympathize in the feeling in which I cannot share. May the blessing of Heaven rest upon our schools. They are an object worthy of all efforts and sacrifices. We should leave nothing undone which may tend to make them more excellent and more useful. For this, we should gather into our own stores all the harvest of experience which have been reaped from other soils. The present is an age of progress. The claims of humanity are now beginning to be heard as they never were before. The movements in favor of Peace, of Anti-Slavery, of Temperance, of Education, of Prison Discipline, all spring from the same root—a sense of sympathy and brotherhood.

Is it too much to say that the dawn of a new day is reddening the tops of the mountains? Higher yet may that light ascend, till its golden shafts have pierced the deepest valleys of ignorance and sin! Let us not stand idly on the brink, while the tide of improvement sweeps by us, but boldly launch our bark upon the stream.

We live in a community ready to discern and to do that which is right. It should be a source of gratitude to us that our lot is cast on a spot, where every good and worthy faculty may find appropriate work to do. When I behold this city that we love, seated upon her triple throne of hills with her mural crown of spires and domes glittering in the smokeless air, when I remember how much of that which embellishes and dignifies life is gathered under those roofs, I feel that he has not lived in vain who has contributed, even in the smallest measure, to the happiness and prosperity of Boston. And how can we do this more effectually than by watching over her schools,—by making them as nearly perfect as human institutions can be? For this object let neither wealth nor toil be spared. Here are fountains of life; as they are, so will its issues be. The child is father to the man. Make our schools all that they can be, and all that they should be, and we shall give to the prosperity of our beloved city a permanence like that of moral truth. It will become an inevitable necessity, like that which compels the heart of man to love what is lovely, and venerate what is venerable.

The following statistics are taken from the "*Third Annual Report of the Superintendent of Public Schools, (Nathan Bishop, Esq.,) of the City of Boston,*" submitted Dec. 29, 1853.

Estimated cost of all the Public School Estates to May 1st, 1853.

1. Cost of the Latin and English High School Estate, and of the improvements on the same,	\$82,151.51
2. Cost of all the Grammar School Estates, and of the improvements on the same,	797,848.49
3. Cost of all the Primary School Estates, and of the improvements on the same,	448,500.00
Total cost of all the Public School Estates,	\$1,358,500.00

Means and Cost of supporting Public Schools.

The City receives annually, from the State School Fund, about \$5,500.00
The remainder of the means for supporting the Public Schools is drawn from the City Treasury, which is replenished by the annual tax and by other sources of income. During the last twelve years, 21 per cent. of the ordinary city expenditures has been appropriated to the Public Schools.

In the year 1853, the expenses of the School Department amounted to,	329,800.20
Viz., for Grammar Schools—salaries of teachers,	130,531.18
“ “ “ “ incidental expenses,	35,849.82
“ “ “ “ new buildings and alterations,	42,991.00
“ “ Primary Schools—salaries of teachers,	62,508.33
“ “ “ “ incidental expenses,	22,231.46
“ “ “ “ buildings,	35,823.09

After a variety of experiments in school architecture, the School Committee of Boston have adopted the internal arrangements of the Quincy Grammar School, as the best adapted to that organization which affords the greatest facilities of instruction and government in this class of schools. Although we are not prepared to adopt without qualification the views taken of the subject, we give below extracts from the First Semi-Annual Report of the Superintendent of Public Schools, (Nathan Bishop, Esq.) in which the grounds of this preference are set forth.

The proper size of a school-house in a large city, where the population is dense, must be determined by the number of pupils required in one building in order to make the *best classification*. By classification is meant, the putting together of as many scholars as one teacher can instruct well into one division or group. Experience has shown that between fifty and sixty, all being about equally advanced in their several studies, can be well taught by one teacher. The best classification of pupils in schools is nothing more than a wise application of the principle of the division of labor, which has done so much to advance and to perfect the various branches of industry. A division of labor, made on the right principle, always increases the facilities of performing the process, or improves the quality of the article made, and not unfrequently accomplishes both these objects at the same time. It must constantly be borne in mind, that it is not simply a division of labor which has effected such wonderful improvements in every department of business carried on in the civilized world; but it is a division of a particular kind of labor, on such a principle as will enable the persons engaged in it to perform more of it in a given time without additional effort, and to do it as well as they could before, or even better.

Actual experience has shown, in many instances, that a school containing eight hundred pupils can be classified to better advantage than one containing any smaller number. A school of this size can be managed with but little more labor on the part of the principal than is required for one only half as large. If the difference in the attainments of the children in each division be so small that they can with advantage study the same lessons, then the teacher may instruct them altogether in some recitations and exercises, and, for the others, he may separate them into two sections; and, while he is hearing one recite a lesson, the other may be preparing for the next recitation; and so on, for every school-day in the year, the teacher can give *one half of his time* to one section, and one half to the other; and in this way each pupil will receive a greater amount of personal instruction and assistance from his teacher than on any other plan of dividing the labor of teaching a large school.

The teacher, having but few branches pursued in his division, has ample time to make thorough preparation to explain and illustrate all difficult points in every lesson. Having sufficient time, also, for hearing the recitations of his pupils, a good teacher can awaken in his class a degree of mental activity in the pursuit of knowledge, which will lend to their intellects the best discipline, while it enlarges the fields of their vision on the different branches of study. He will also have time to throw around the more important facts and principles in the text-books such remarks and illustrations as will attract and secure the attention of his scholars, and impress upon their minds a well-defined idea of each leading fact or principle by itself; and then he may group them together into one larger view, showing their connection with the general subject, and making them throw some light on what has gone before, or prepare the way for what comes after, in the study under examination.

The following "SPECIFICATION of materials to be provided, and labor performed, in the erection of a Grammar School-house," drawn up by Joseph R. Richards, architect, embodies the latest improvements adopted by the School Committee of Boston.

SPECIFICATIONS FOR A GRAMMAR SCHOOL.

Description.

The building is to be of brick, it is to measure sixty feet by eighty feet above the underpinning, and to contain three finished stories; the first and second each twelve feet high, and the third story fourteen feet high, in the clear. The roof is to have an inclination of twenty-nine degrees from each side of the building, intersecting in a ridge; there is to be an observatory or belfry immediately upon the center of the ridge 9½ by 9½ feet octagonal form, and thirteen feet in height to top of roof; the cellar will be eight feet deep in the clear. The lot of land is to be inclosed with a brick wall on two sides, and with an iron fence on the front end; the space in the rear is to be divided into yards by board fences, and to contain a block of privies against the rear line of the estate. The first floor of the building is to set four feet above the level of the street sidewalk. The building is to set back from the front line of the lot of land ten feet.

Excavating.

The dirt and rubbish is to be dug out for the cellar and cellar walls, and all trenches and footings for the vaults and the drains and cesspools, as required; and all that is not required for grading up the lot, is to be removed from the premises. The yards are all to be filled and graded up to the level of the cellar flooring, with good gravel, where below the same.

Granite Foundations.

Each of the walls are to have a bottom course, three feet long, eighteen inches deep, and two feet wide, laid crosswise of the trenches; upon the same is to be laid a stone wall, eighteen inches thick, built with square split granite blocks, laid in cement mortar, faced on the inside, and thoroughly whitewashed. Good and sufficient foundations are to be laid for the steps, coal hoals, walls of the privies, and furnaces.

The underpinning of the four walls of the building, the steps, platforms and thresholds, gate thresholds, and fence stones, caps and sills to cellar windows, privy thresholds, curbs to vaults, covers to yard cesspools, are all to be of even colored granite, free from rust, sap, or flaws; fine hammered where directed; and set in lime mortar, cramped, leaded, and pointed, as required and directed. Iron strainers are to be fitted to the cesspool covers, with a movable cover, and three stone movable covers are to be fitted to the vaults, having strong iron rings fitted thereto. Properly fit a cold air box to the outside wall, with a grating on the outside thereof.

Sandstone.

There are to be caps and sills to all the windows of the building, and caps to the privy doors, of freestone, rubbed on the three fronts, and tooled on the rear front; the first and second story caps are to be moulded according to the full size drawing.

Brickwork.

Back up the underpinning of the four walls, so as to make a total thickness of twenty inches to the same. The four exterior walls, are to be in two thicknesses, of eight inches each, with an air space of four inches between them, built up the whole height of the building to the roof boarding; and a neat fascia fitted to the cornice. The outside facing of three side walls are to be laid with the first quality of pressed bricks, properly tied to the walls every seventh course by "angular brick ties." The interior walls are each to be twelve inches thick, laid from the bottom course to the under side of the attic flooring. The outside walls of the privies, are to be laid eight inches thick each, and seven and a half feet high, and the partition walls four inches thick. The yard walls are each to be twelve inches thick, and eight feet high above the sidewalk level, commenced on solid stone foundations below ground. The above are all to be laid in the best lime mortar. The vaults to be laid in cesspool form, and the drains, cesspools are to be laid in cement mortar of the best quality. The cellars are to be paved with uniform hard bricks all over their surfaces. The exterior walls are to be tied together at suitable distances; the ventilators are to be laid partly in the wall, fourteen by eighteen inches each, smoothly plastered; the iron chimneys are to be recessed in the entry walls and connected therewith; the vaults are to be six feet deep; the yard walls are to be capped with stone, set in cement. All the brickwork is to be built with the best hard burnt brick.

Lathing and Plastering.

The ceilings of the three stories are to be lathed and plastered; the several walls are to be plastered on the walls without lathings, with a stout coat of lime and hair mortar, and finished smoothly with lime putty; the whole work to be done neat and true; a coat of lime and hair mortar is to finish on the walls of the privies and the ceilings also.

Slating.

The roof of the building is to be slated with the best of wide ladies slates, laid not exceeding 6½ inches to the weather, put on with composition nails, and properly secured

with flashings of lead, $3\frac{1}{2}$ lbs. to the square foot; fit heavy zinc, strapped with irons, to the ridges, and warrant the whole perfectly tight.

Iron works and Incidentals.

There is to be an upright, twisted, diamond formed, wrought iron grating to each of the cellar windows, with a heavy frame attached. There are to be two stout iron scrapers at each door. There is to be a stout iron snow fender running around the building on the roof, costing 50 cents per foot. An iron fence, to cost \$3 per lineal foot, is to be made and set up complete, with two gates hung and fastened across the front end of the lot with four iron posts, securely set, leaded, and fastened; the gates are each to have a lock. The ends of the fence are to be fastened to a stone post, placed at the ends of the side walls.

The building committee will provide for the furnaces, iron smoke pipes, ventilators, and furnace registers, and hot air pipes complete; set the same as directed. Set and introduce such water pipes in the building as may be required, the building committee furnishing such, and all the furnaces. The committee will also provide such drains and cause such cesspools to be laid as may be required.

An iron cornice with modillions is to be set entirely around the building, costing \$2.50 per lineal foot; the gutter of the building is to be made therein; the whole to be braced and properly fastened to the wall. There are to be four conductors to the building, each four inches in diameter, of 18 oz. cold rolled copper, put up, connected with the gutters, and led off in a proper manner with heavy goose necks, and $3\frac{1}{4}$ inch pipes at the bottom to lead water into the drain. To be two copper conductors and a copper gutter to the block of privies. The roof of the privies and observatory are to be covered with sheet X X tin, lapped, soldered and finished in the best possible manner and warranted tight.

Carpentry and Framing.

The roofs and floors are to be framed in the manner indicated by the drawings, with good sound lumber, and timber of the following dimensions. Principal floor joists, of spruce, 3X15 inches; trimmers and headers, of spruce, 6X15 inches; privy floor joists, of spruce, 3X6 inches; attic ceiling joists, of spruce, between tresses, 2X6 inches; tie beams of roof, of pine, 9X12 inches; truss rafters of pine, 9X12 inches; purlines of spruce, 8X8 inches; small rafters of spruce, 20 inches apart, 3X5 inches; wall plates, of spruce, 3X9 inches; ridge plank, 2X10. The floor joists are to be worked to a mould crowning 1 inch, they are to have a fair bearing of 4 inches on the walls, at each end, and to be placed not exceeding 15 inches apart, from center to center of each, and bridged with two rows of cross bridging. The roof tresses are to be fitted with wrought iron bolts, 1 inch in diameter, with heads, screws, washer and nuts, and footings, bolts also of same size. There is to be a lintel 4X8 inches over every opening in the walls that require it, and under the "withs" of the privies, having a fair bearing of eight inches at the end.

Boarding and Furring.

The under floors of the rooms, entries, and platforms, and privies and the roofs, are to be laid with No. 3 pine boards, machine planed, matched, and well nailed.

The ceilings and stairways of the three stories are to be furred with three inch furrings, of sound seasoned, dry pine boards, spaced for five nailings to a lathe. Nail them with tenpennies. Put on three-fourth inch grounds for finish, and irons for corners and angles. There are to be two strips of furring for hanging charts thereto, extending entirely round each of the school-rooms, as directed.

Cold Air Boxes and Ventilating Flues.

There is to be a separate flue for each furnace, 12X20 inches clear, made of thoroughly seasoned pine boards, smoothed on the inside and put together with two inch screws; there is to be a valve and handle to each. The ventilating flues are to have a valve and a handle; they are to be made of thoroughly seasoned pine boards, smoothed inside and outside and put together with screws. There is to be a separate one for each school-room, and each block of ten privies; fitted with blind openings or registers at the floor and ceiling, arranged as shown upon plans, and as now completed in most of the school houses recently erected by the City of Boston. The ventilating flues are to be connected with two roof ventilators, largest size, arranged as directed. There are to be two roof ventilators over the privies.

Windows and Blinds.

All the windows of the three stories are to have double box frames, hard pine pulley stiles, &c. The sashes are to be made of pine 1 $\frac{1}{2}$ inches thick, moulded, coped, and lipped. They are all to be double hung with the best of white window lines, iron pulleys, steel pintels and round iron weights of accurate balance. All the sashes are to be fastened with strong bronzed sash fastenings to cost \$4.50 per dozen. All the windows of the three stories are to be fitted with 1 $\frac{1}{2}$ inch framed blinds, eight parts to each window, hung and fastened complete with iron butt hinges and bronze hooks, staples,

and rosewood knobs, and to fold into flat boxings. They are all to finish with 1½ inch moulded architraves, 8 inches wide, plain jambs, soffits, and stools. The cellar windows are to be made with plank frames rebated for the sashes, and to have double sashes hung to the tops of the frames, fastened with strong iron buttons and fitted with catches to hold them open when desired. Each privy is to have a movable window in its door. The observatory windows are to be double hung and fastened.

Doors.

The outside doors are to be 2½ inches thick, all other doors in the building are to be two inches thick, made with four panels each, hung with two four inch butt hinges, and fastened with mortice locks and knobs, to cost \$2.50 each, and with catches, bolts, mineral knobs, bronze trimmings, and small duplicate keys. The outside doors are to be fastened with lever locks of the best quality, with mineral knobs and small duplicate keys. The privy doors are to be two feet by six feet one and one half inches thick, four paneled, hung with iron butt hinges, fastened with good knob locks, having duplicate small keys; they are to have two inch rebated and beaded frames, hard pine thresholds, and architraves, as described for the windows, with pinths. Properly hang the outside doors to three inch Southern pine plank frames, properly dogged to the threshold and wall.

Stairs.

The several flights of stairs are to be square frames, with four deep plank stringers; they are to be finished with hard pine risers one inch thick, and treads one and one-fourth inches thick, with moulded nosings. The cellar stairs are to be finished with plain pine risers and treads, and close partitions one and one-half inches thick, matched and planed. There is to be a neat flight of portable steps to ascend to the attic and observatory, and to the roof scuttle, which is to be made and hung complete. All the flights are to have cherry wood hand rail, moulded, three by two and three-fourth inches; turned cherry wood posts, five inches in diameter, at the head and foot and each landing of the flights, and hard pine balusters, one and one-fourth inches diameter, three to each stair tread; the top of the rail is to be three feet above the nosing of the stair tread; the whole to be made and finished in a perfect manner. All the well rooms are to be properly cased and finished.

Skirting

The rooms, closets, entries, and stairways, are to be skirted up as high as the window stools, in the respective stories, with narrow, beaded, matched lining, guaged to a width not exceeding seven inches, and the joints to butt even in every case; cap the same to correspond with the window stools; the lining is to be of clear white pine. One side of the wall of each room is to be fitted for the slates with frames, as directed.

Floorings.

The platforms are to be furred up, as shown by the drawing, and the stairways, platforms, and privies are to be boarded, and the several floorings to be laid with narrow hard pine clear boards, perfectly jointed and thoroughly nailed. The strips are to be guaged to a width respectively, and the joints broken at least three feet, and in no case are strips of a different width to butt on to each other. The entry and privy floors are all to be of hard pine.

Cabinets, &c.

There is to be a cabinet at the wall end of each platform, with shelves and small closets below, and a sash door. There are to be sixty-five clothes hooks hung on strips of pine, as directed, to each room. There are to be two umbrella stands in each entry. To be six sinks placed where directed. To be four coal bins, and two closets for kindlings, in the cellar. Finish the privy seats as directed, complete in every particular. Put up three bells where directed, with "pulls" and tubes complete.

Painting and Glazing.

Oil all the hard wood finish, except floorings. All the outside wood work is to be prepared and painted in imitation of free stone. The outside doors are to be painted bronze. The blinds are to be painted, four coats of Paris green, and varnished. The rest of the inside finish is to be primed, painted, and grained, in imitation of oak, maple, or other color, as directed by the committee, and varnished twice. Paint all the iron work, three coats best black and one coat varnish. All the sashes are to be glazed with the very best quality of German glass, of double thickness, and finish the same complete in every particular, with the sizes of glass as marked upon plans.

Memorandum.

All the timber and lumber is to be well seasoned, and all that is in sight is to be entirely free from sap, shakes, and large knots; the finish stock of every kind must be perfectly kiln dried; the labor is to be done in the most faithful manner.

The Quincy School-house was destroyed by fire on the 17th of December, 1858. It was rebuilt on the original foundation, and on nearly the same plan—the difference consisting in appropriating a part of the fourth story to two school-rooms, instead of devoting the whole of it to a hall—thereby securing fourteen school-rooms with the requisite ante-rooms and clothes room. It was dedicated on the 28th of December, 1859, by appropriate exercises and addresses, in which the Mayor, (Mr. Lincoln,) Rev. Dr. Kirk, Rev. Dr. Ellis, Hon. Josiah Quincy, Jr., George B. Emerson, the Superintendent, (J. D. Philbrick, its first Principal,) and Dr. T. M. Brewer took part. From these addresses we select a few paragraphs.

REV. DR. ELLIS, Chairman of the District Committee. "It will be our care to guard this house for its appointed uses; and now that it has risen again from its ashes, we trust that, with the blessing of a kind Providence upon our efforts, it may be a house of industry, of success, and of happiness, gathering in and sending forth every year its troops of contented, earnest learners. Grateful to a city that so abundantly, and with such motherly care provides for her own children, and even for the children of the strangers that are within her gates, we shall hope to prove by our fidelity that we are not practically thankless.

This designation, "Grammar School," has been materially changed in meaning since our laws were first written, and since provision was first made for popular education at the public charge. Grammar meant then Latin and Greek Grammar,—and a Grammar School was a classical school. Now, as I hardly need say, the words denote a school, the purpose of which is to impart that plain elementary instruction which the great mass of society need, and which supplies at once a satisfactory basis for any thing that may afterwards be done in the way of self-education, and answers all the common exigencies of our every-day world. If I had not virtually promised not to inflict upon you any theories, I should say that my plan in conducting this school would be to emphasize the elementary and the directly practical, steadily resisting every demand for things more showy and more run after. Our business here is not with the superstructure,—certainly not with pinnacles and spires, but with the underpinning; we would make sure of that. Reading, Writing, Orthography, Arithmetic, Geography, and the elements of language,—these are what we ask of our Grammar School teachers and pupils; these we would secure at the cost of never so much drilling, and reviewing, and repetitions of all sorts. Good readers, good writers, good spellers, good accountants, good geographers, and correct talkers,—these we ask; beyond this we do not care to go in a Grammar School; for any thing beyond this we must look to our Latin and High schools and to our colleges, or to our admirable Public Library and useful public lectures."

HON. JOSIAH QUINCY, JR.,—"Declared that he felt a great interest in this school, outside of that occasioned by the name it bore. He was one of the City Fathers, in fact *the* City Father, when the old school-house was dedicated, and he could claim to be at least the nurse of this part of the city. The land of the part of the city now occupied by the Western Depot, the United States Hotel, and a population of many thousands, was literally *made* by the South Cove Corporation while he was its treasurer and principal agent. It is not many years since the very site of this noble edifice was inhabited by flounders and eels. He had always advocated a generous, liberal, and judicious expenditure of the public money for the cause of public education. He believed that nothing was so well calculated to assimilate the different races making up our American population as the common school. He also favored the teaching of boys and girls together."

HON. JOHN D. PHILBRICK, Superintendent of Public Schools,—"He felt a peculiar interest in this school. He never could be indifferent to its history, its reputation, or its welfare. It had been his fortune to be selected on the 6th of September, 1847, to organize this school, and preside over it as its first Principal. It was then called "the experiment." It turned out to be the inauguration of the system of Grammar School organization which now prevails throughout the city. When established, it differed in its plan from the other schools in

having only one head master instead of two, a larger number of pupils, so as to afford the best facilities for classification, a separate school-room for each teacher, a separate desk for each pupil, and a larger proportion of female teachers than had before been employed in boys' schools. These were important elements of progress, and their general adoption has tended both to increase the efficiency and diminish the expense of our schools. But there is danger of pushing these changes to injurious extremes. Some of our schools are now too large for the best good of the pupils."

DR. T. M. BREWER, who was Chairman of the District Committee twelve years before,—“The dedication of the Quincy School-house, twelve years ago next June, marks an important era in the history of the Boston Public Schools. This school, with the Mayhew, organized contemporaneously on the same system, was the first single-headed school, with graded divisions of classes, from the lowest to the highest, successfully organized in Boston. It was spoken of as an ‘experiment,’ as an ‘innovation of doubtful advantage,’ by its opponents. Yet, within the seven years immediately following its dedication, every grammar school in Boston was re-organized on substantially the same plan. The very member, now no more, who most earnestly resisted the change, six years after made a report in favor of the re-organization on the single-headed system, of the last of the double-headed schools left in Boston. The Quincy School-house, with the Hancock, was the first erected upon the plan of a separate room for each division, with one large hall for the assembling of the school. The pioneer of the noble school edifices that adorn our city, that house has been constructed with such liberality, with so much wise forethought and discriminating judgment, on the part of the City Government, that, in my opinion, subsequent structures have not been in any essential respects improvements upon the original plan. For many of the advantages of the new plan the city was indebted to Hon. John H. Wilkins, Chairman of the Public Building Committee, and to George B. Emerson, Esq., Chairman of the Conference Committee on the part of the School Board. With the latter it was my privilege to be associated. Not the least of the advantages over every previous school-house was the isolation of each seat and desk. This innovation was warmly opposed by the gentleman at the head of the Building Committee. Though afterwards denied to the Bowdoin School, it has since become the universal privilege of other schools. Less than twelve years ago the Quincy and the Hancock were the only school-houses in the city upon this plan. Now there are no less than fourteen, all but five, and another has been commenced, upon the same plan of liberal munificence.

Mr. Chairman, when this school was organized, twelve years since, under the charge of its master, now our excellent Superintendent, it labored under very many disadvantages. To a large extent, it was composed of the overflowing of three other grammar schools, who, being permitted to retain their advanced pupils, left this school without any first class. For nearly a year it was kept in three or four scattered groups, in apartments having none of the equipments or advantages of a well-ordered school-room. To some extent these were compensated for by its efficient and experienced corps of teachers, under whose diligent and faithful services it soon rose to distinction, and its success gave to it its present solid reputation. Mr. Valentine, now the master, was then its sub-master; our present sub-master was an usher, and only two ladies, one of them our invaluable head-assistant, of those now in the service, took part in the earlier labors of the school. Here, too, was first tried the experiment of female instruction for boys of a higher grade than those just admitted from primary schools. With the practical evidences all around me, in every boys' school in the city, of the superiority of female instruction, I need not dwell upon the success of this experiment.

But, Mr. Chairman, I will not detain you with reminiscences already in part anticipated. Twelve years have brought with them surprising changes, all of them first initiated within these walls. We have lived to see its house the model for Boston School-houses, and the plan of its school made the universal system throughout the city. I will only add the expression of the hope that this school may continue ever to deserve its substantial reputation, and that, long after you and I have passed away, it may continue to exemplify the language of Solomon, and remain a place wherein “the rich and the poor meet together,” for “the Lord is the maker of them all.”

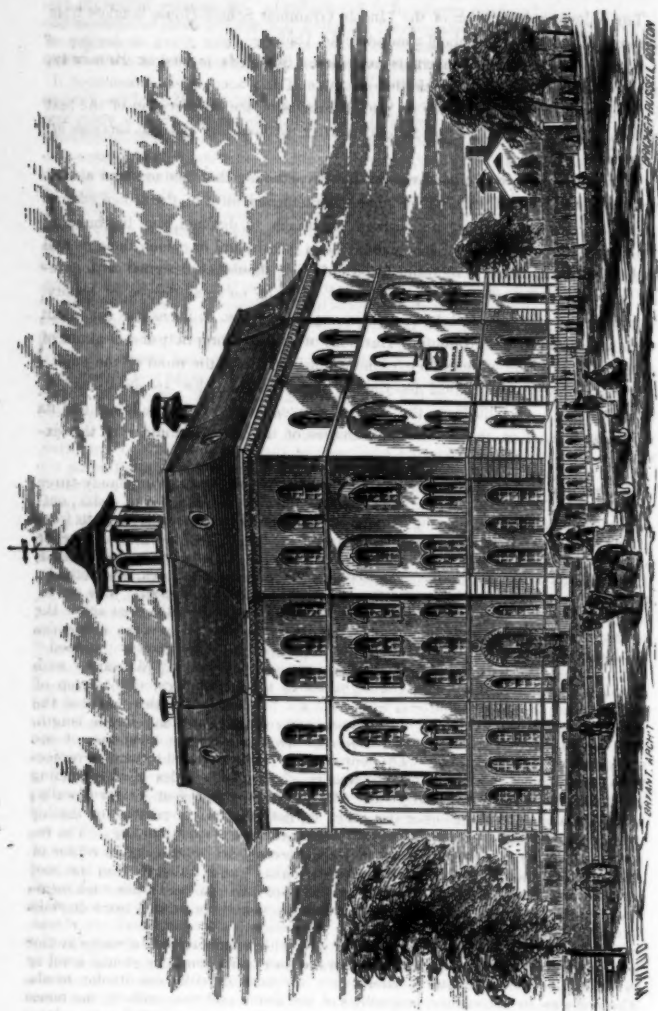


Fig. 1. Perspective View.

PLANS OF LINCOLN GRAMMAR SCHOOL-HOUSE, BOSTON.

THE following description of the Lincoln Grammar School-House is taken from the annual report of the school committee for 1859 :—

"In the design of the Lincoln School-House, which is located on Broadway, near K st., South Boston, it was the intention of the accomplished architect, J. F. G. Bryant, Esq., to combine all the advantages of the interior plan of the best buildings, with an effective and tasteful exterior, without any material *increase of expense*.

"There seems to be no good reason for perpetuating that baldness and almost primitive simplicity of style which have characterized most of the school edifices of the city. It can scarcely be deemed too much to demand, that the building which is the daily resort of our children and youth, and in which their mental and moral faculties are to be trained and unfolded, should be designed with careful reference to the rules of proportion, and even, in no small degree, of beauty. Certainly it would be well to keep this object in view, so far as it is consistent with a wise and proper economy. Harmony of style, and propriety and elegance of detail, will never be without their refining influences upon the mind of the pupil.

"The following mechanical description, extracted from the 'specifications' of the architect, will illustrate the interior conveniences of the building and its adjuncts, as well as the manner of construction and the formation of the exterior."

The building is a "parallelogram" in outline of ground plan, measuring ninety-three and four-twelfths feet in length, and sixty-one and two-twelfths feet in width, outside of its base or underpinning course, at the ground or sidewalk level in front of the building. It is four finished stories in height, with an "unfinished" cellar story over the whole area, which is partially above and partially beneath ground. The cellar is nine feet high. The first, second, and third stories, respectively, twelve and one-half feet high, and the fourth story fifteen feet high. The top of the gutter of the outside walls is located four and two-twelfths feet above the ceiling of the fourth story, which ceiling is formed immediately upon the undersides of the tie-beams of the roof framing, or attic flooring. The roof is "hipped" from each of the four corners of the building, and is made a "Mansard," with curved sides and a "flat" top; the height above the top of cornice to the top of the curve of the roof is fourteen feet; its "flat" is located in the center of the length and width thereof, and it measures eighty-six and one-half feet in length, and fifty-one and one-half feet in width, and has a pitch over its surface of one and one-half inches to a foot. The four corners of the roof are formed as projections; the spaces between the projections over all four sides of the building are recessed to intersect with recesses in the faces of the four exterior walls; said projections are hipped over the inner corner of each, in imitation of the hip over the outer corner thereof—being the corner hips of the building. The recesses in the faces of the four exterior walls aforesaid are located in the center of the length of each wall, and reach the whole height of said walls, to meet the roof recesses abovenamed. The recesses in the front and rear end walls each measure twenty-one and five-twelfths feet in width, and those in the two side walls twenty-three feet in width. Besides the four recesses aforesaid, there are recesses in the faces of the projections, or corners, which are formed to each exterior wall, beneath the roof projections; these recesses reach from the ground level up to the top of the third story, where they are formed with semicircular heads. The recesses in the corner projections of the front and rear ends of the house measure eleven feet and three and one-half inches wide, and four inches deep, and are single recesses; and the recesses in the corner projections of the two side walls of the house are eleven feet and three and one-half inches wide, and four inches deep, and are double recesses, with a dividing pilaster located in the center of the width of each of the same, and double semicircular heads to each recess,

springing from said pilasters. The four exterior walls are crowned with a cornice, the upper portion of which is formed as a gutter.

The interior arrangement of the first, second, and third stories is similar: each containing four apartments, located in the four corners of the house, measuring thirty-two and three-twelfths feet by twenty-seven and ten-twelfths feet each; a clothes closet to each room, measuring fifteen feet by five and ten-twelfths feet each; two staircases, measuring fifteen and eight-twelfths feet by ten feet each; and a hall, measuring twenty-four and eight-twelfths feet by twenty-two and four-twelfths feet. Said rooms, closets, staircases, and halls are twelve and one-half feet high, in the clear, in each story. The interior of the fourth or upper story is arranged with two rooms in the two front end corners of the house, each measuring thirty-two and three-twelfths feet by twenty-seven and ten-twelfths feet; an exhibition hall, measuring thirty-eight and nine-twelfths feet by fifty-six and eight-twelfths feet, across the rear end of the house. There are two stairways, measuring five feet by ten feet; a clothes closet for each of the two rooms aforesaid, measuring five and ten-twelfths feet by fifteen feet each; two teachers' rooms (of L form,) measuring five feet by twenty-five feet each; and a hall, connecting with the exhibition hall, measuring twenty-two and four-twelfths feet by twenty-four and eight-twelfths feet. All the apartments, halls, closets, and staircases aforesaid in the four stories are "finished." The cellar story is subdivided into four apartments, in the four corners of the house, two staircases, and six closets. The apartments in the cellar are each to contain a furnace, and the closets are used for fuel. None of the cellar apartments or closets are "finished." There is also a hall in the center, of the length and width of the cellar story, into which the mouths of the four furnaces, the landing of the staircases, and the doors of the six fuel-closets all open.

All the apartments, halls, and closets in the fourth story are fifteen feet high. The teachers' rooms in this story have their floors located two feet above the floors of the other apartments. Each story is lighted by windows in the exterior walls. There are floor-lights in the hall of each story, immediately beneath the cupola or bell-tower, which crowns the roof of the house, in the center of its length and width. The four sides of the base or plinth of this cupola (above the roof level,) contain each an upright skylight. The attic or area beneath the roof is lighted by light stationary circular or "bull's-eye" windows, inserted in the upright circular sides of the "Mansard" roof. There are no chimneys, other than metal pipes, in any part of the building, excepting one brick chimney located over the wall which forms the inside end of the exhibition hall. There are two entrances to the building in the first story, in the two sides of the same.

The lot measures one hundred feet in front by one hundred and seventy-five in depth, and contains seventeen thousand five hundred square feet. It is inclosed on the sides and rear end by a substantial brick wall, and in front by a granite foundation, surmounted by an ornamental iron fence. The rear portion of the yard is divided into two equal parts, by a brick wall running from the center of the building to the rear boundary.

The building is warmed by Chilson's cone furnaces, four in number, located in the center apartment of the basement. The cast-iron smoke pipes pass up through and warm the corridors.

The ventilating apparatus consists of a separate ventiduct of wood, leading from each school room to the roof. Here they are brought into two groups, at the opposite ends of the building, each of which is surmounted with one of Emerson's ejectors, of a large size. The transverse section of each ventiduct is about fourteen inches square. In each room there is a sliding register near the ceiling, and another near the floor, opening into its ventiduct.

A. A., &c., School rooms, twenty-three by twenty-seven feet.

C. C., Closets for clothes.

B., Exhibition hall, two-hundred and thirty-eight by fifty-six feet.

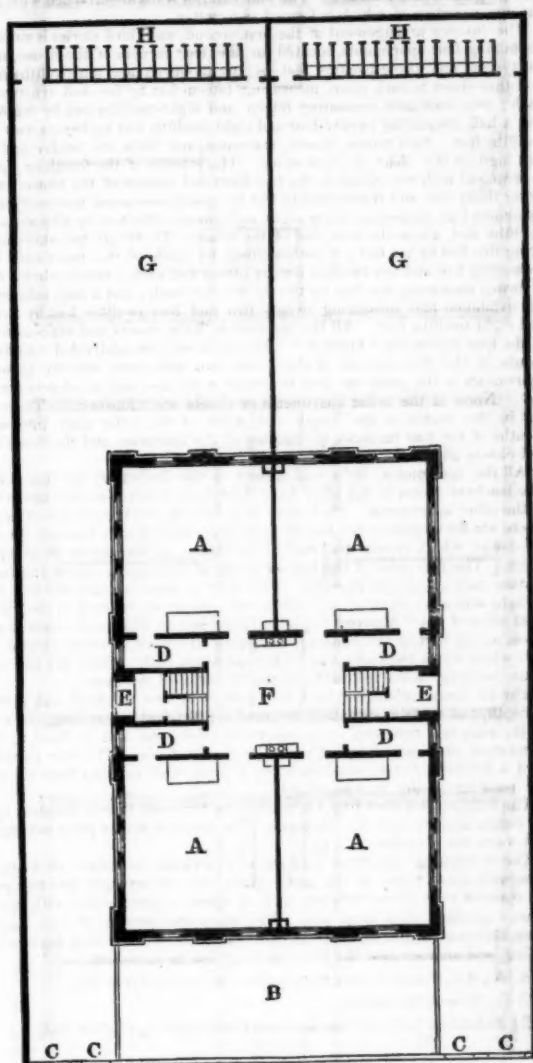


Fig. 2. Ground Plan.

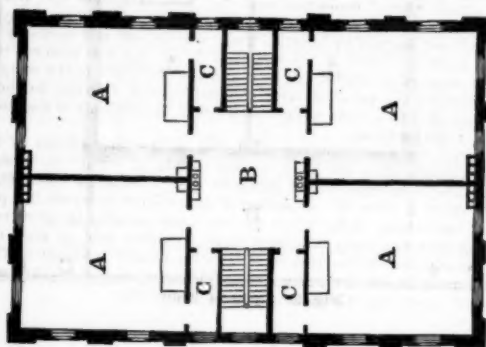


Fig. 3. Second Story.

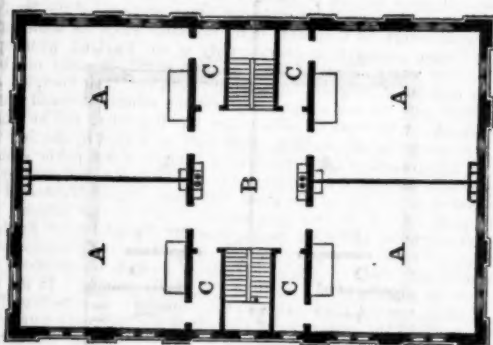


Fig. 4. Third Story.

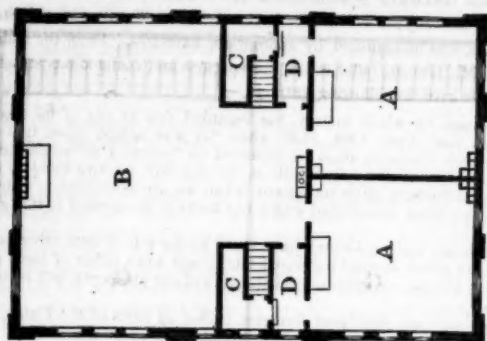


Fig. 5. Fourth Story.

THE LINCOLN GRAMMAR SCHOOL-HOUSE was dedicated on the 17th of September, 1859,—the day on which the Statue of Daniel Webster, in the State-House Grounds, was inaugurated by appropriate exercises. From the address of the Mayor, Mr. Lincoln, (after whom this spacious and commodious structure was named,) we give the following extracts:—

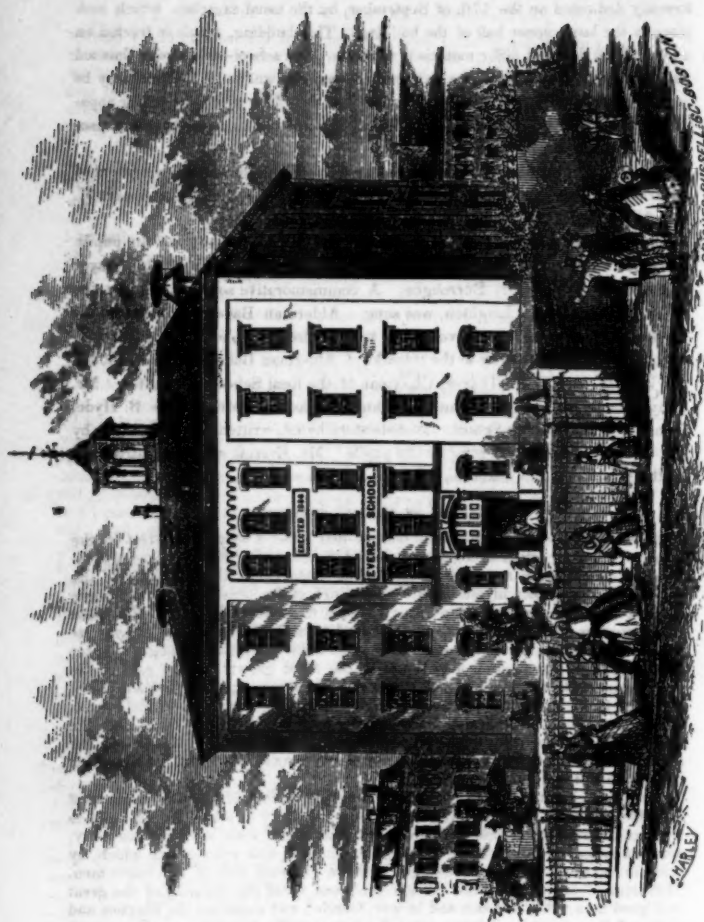
Boston, through its whole history, has regarded this as one of its dearest interests, from that April 13th, 1635, when "it was agreed upon that our Brother Philemon Purmont, shall be intreated to become a schoolmaster for teaching and nurturing of children with us," to this day, the two hundred and twenty-ninth anniversary of its settlement, when we are assembled to dedicate the most elegant edifice yet erected within our limits to be devoted to this great cause.

The School-house and the Church have stood by the side of each other as the two main pillars which support our social fabric, and when either of them goes to decay, fallen will be our fortunes, and the days of our prosperity will be numbered and gone.

A few years since an intelligent foreigner visited all parts of the Union, and without prejudice or favor examined the condition of every community. He was struck with the industry, thrift, and general culture of the people of New England. He went into a thorough examination of the primary cause of this state of things. It could not be, he thought, our climate or the nature of our soil, for Providence had more richly endowed other portions of the land; it could not be our ancestors, for they were from the same stock as some other portions of the Union, coming from every county of old England, with representatives also from every nation of the European world; it could not be a special form or system of religious faith, for all sects had their disciples, and universal toleration gave no one a supremacy over the others; it could not be political institutions, for we were all alike under the Republic; and he finally came to the conclusion that the problem could only be solved by the fact that we had enjoyed for upwards of two centuries the benefits of free public schools.

In this connection, associated as this very day will be in our memories by the erection of a statue in our city, of the great statesman, Daniel Webster, I can not forbear to quote some of his own language in regard to this subject. He said, in a communication addressed to the Hon. Mr. Twistleton, of England, which was afterwards laid before a committee of the House of Commons: "I have been familiar with the New England system of free schools for above fifty years, and I heartily approve of it. I owe to it my early training. In my own recollection of these schools, there exists to this moment a fresh feeling of the sobriety of the teachers, the good order of the school, the reverence with which the Scriptures were read, and the strictness with which all moral duties were enjoyed and enforced. In these schools, or it may be partly by my mother's care, I was taught the elements of letters so early that I never have been able to remember a time when I could not read the New Testament, and did not read it. Many moral tales and instructive and well-contrived fables, always so alluring to childhood, learned by heart in these schools, are still perfectly preserved in my memory. And, in my own case, I can say that without these early means of instruction ordained by law, and brought home to the small villages and hamlets for the use of all their children equally, I do not see how I should have been able to become so far instructed in the elements of knowledge as to be fit for higher schools.

"In my opinion, the instruction communicated in the free schools of New England has a direct effect for good on the morals of youth. It represses vicious inclinations, it inspires love of character, and it awakens honorable aspirations. In short, I have no conception of any manner in which the popular republican institutions under which we live could possibly be preserved if early education were not freely furnished to all, by public law, in such forms that all shall gladly avail themselves of it. As the present tendency of things is to extend popular power, the peace and well-being of society required at the same time a corresponding extension of popular knowledge."



EVERETT GRAMMAR SCHOOL, BOSTON. ERCTED, 1860.

DEDICATION OF THE EVERETT SCHOOL-HOUSE.

The new school-building erected on Northampton street, named the Everett School-house, in honor of that distinguished orator and friend of education, was formally dedicated on the 17th of September, by the usual exercises, which took place in the large upper hall of the building. This building, which is erected on a plan which does not differ materially from the other school-buildings, is finished and furnished throughout in the most perfect manner, and in all respects may be regarded as a model Boston school-house. The first floor over the heating apparatus is fire-proof, an improvement which will be adopted in regard to the houses hereafter constructed.

The platform was occupied by His Honor Mayor Lincoln and the members of the City Government, Hon. Edward Everett, President Felton, Hon. Robert C. Winthrop, Rev. Dr. Putnam, Hon. J. D. Philbrick, and others.

The exercises commenced with chanting "The Lord's Prayer," by the pupils. Rev. D. C. Eddy then read selections from the Scriptures, after which a prayer was offered by Rev. Dr. Burroughs. A commemorative song, written for the occasion by Mr. Rufus Leighton, was sung. Alderman Bailey, Chairman of the Building Committee, then delivered the keys of the school-house to Mayor Lincoln, who responded briefly to the remarks of Alderman Bailey, and then handed the keys to Mr. E. F. Thayer, Chairman of the local School Committee. Mr. Thayer made a few remarks and presented the keys to Mr. George B. Hyde, Principal of the Everett School. A dedicatory hymn, written for the occasion by Mr. Wm. T. Adams, was sung by the pupils. Mr. Everett was then introduced by the Chairman, and made the following address:—

ADDRESS OF EDWARD EVERETT.

Mr. Chairman:—You will easily believe that I feel a peculiar interest in the occasion that has called us together. The dedication of a new first class school-house is at all times an event of far greater importance to the welfare of the community than many of the occurrences which at the time attract much more of the public attention, and fill a larger space in the pages of history. The house which we this day dedicate is to be occupied by a school which had already, as the Dwight school for girls, established an enviable reputation among the sister institutions. It is now, in consequence of the rapid growth of this part of the city, transferred, with the happiest prospects, to this new, spacious and admirably arranged building—a model school-house, fit for the reception of a model school. I hope, as a friend to education from my youth up, I should duly appreciate the importance of such an event; but you have kindly given me a reason—to the strength of which it would be affectation to seem insensible—for taking a peculiar interest in this day's ceremonial.

One of the highest honors which can be paid to an individual—one of the most enviable tokens of the good opinion of the community in which he lives—is to connect his name with some permanent material object, some scientific discovery, some achievement in art, some beneficent institution, with reference to which, by word or by deed, he may be thought to have deserved well of his fellow-men. Hundreds of towns and cities on the continent recall the memory of the great and good men, who, in peace and in war, founded and sustained the liberties and rights of the country. Science gives the name of the astronomer to the comet, whose periodical return he has ascertained. Botany commemorates her votaries, in the flowers, and the trees—the *Kalmias*, the *Dahlias*, the *Robinias*—which they first discovered and described. The fossil relics of the elder world are designated by the names of the geologists who first exhumed them from their adamantine graves; and we can not but feel that one of the strongest instincts of our nature is gratified by these associations.

But what are these lifeless, soulless substances, these mute, inanimate bodies in

the heavens above, or the earth beneath—the vaporous comet, the fading flower, the extinct animal, whose very skeleton is turned into stone—compared with an institution like this—a living fountain of eternal light, a flower garden planted in each succeeding year, with germs of undying growth; a nursery, beneath whose fostering wings so many immortal spirits shall be trained up in the paths of duty, usefulness, and happiness; and in which you permit me to hope that my poor name will be kindly remembered, as long as the schools of Boston shall retain their name and their praise in the land; and that I am well aware will be as long as Boston herself shall retain her place on the earth's surface; for as long as there is a city council to appropriate a dollar, or a treasurer to pay it, I am sure it will be voted and paid for the support of the schools. Devoted for a pretty long life to the public service, in a variety of pursuits and occupations, laboring, I know I may say diligently, and I hope I may add, though sometimes with erring judgment, yet always with honest purpose, for the public good, at home and abroad, I frankly own, sir, that no public honor, compliment, or reward, which has ever fallen to my lot, has given me greater pleasure than the association of my name with one of these noble public schools of Boston.

They are indeed, sir, the just pride and boast of our ancient metropolis, and it is with great propriety that you select the 17th of September for the dedication of a new school-house. As the corporate existence of the city dates from that day, so nothing can contribute more to its continued prosperous growth—to its perpetuated life—than the organization of one of these admirable institutions. What offering to our beloved city, on this its two hundred and thirtieth birthday, can we present to her more appropriate, more welcome, more auspicious of good, than the means of educating eight hundred of her daughters? Nor is it the birthday of our city alone. On this day, seventy-three years ago, the Constitution of the United States went forth to the people from the hand of the peerless chief, who, whether in war or in peace, commanded all their respect and united all their affection. The best, the only hope under Providence, that we may long enjoy, we and our children, the blessing which it secures to us as a united, happy, and prosperous people, is in the intelligence, virtue, and enlightened patriotism of which these free schools are the great living fountain.

We are accused sometimes by our brethren in other parts of the country, and by our friends on the other side of the water, with being a little given to self-laudation. I don't think that the worst fault of a community, though it may be carried too far for good taste. But it implies at least the possession of something, which we not only ourselves think worthy of praise, but which we have reason to believe is held in esteem by others. For I really do not think we habitually over-praise the common schools of Boston. Not that they are perfect; nothing human is perfect. but I must think it as liberal, comprehensive and efficient a system, as the imperfection of human affairs admits. It aims to give to the entire population of both sexes a thorough education in all the useful branches of knowledge. If there is a class in the community so low that the system does not go down to them, it is for causes which no system, established by municipal authority in a free country, can overcome. In all cities as large as Boston, there must be some hundreds of unhappy children, such as those to whom I alluded last Saturday, (it makes one's heart bleed to see them,) whose wretched parents prefer sending them into the streets to beg, to gather chips, to peddle lozenges and newspapers, rather than to send them to school. But with reasonable coöperation on the part of the parents, the city does certainly, as I have said, provide the means by which a thorough education, in all the elementary branches of useful knowledge, may be attained by all her children.

The cost at which this end is obtained, bears witness to the liberality of the city. I perceive by the Auditor's report, that, for the last financial year, the expenditure on the schools, exclusive of school-houses, amounted to \$373,668.61; for school-houses, \$144,202.67, making a total of \$517,371.28—\$17,371 over a half a million of dollars for a single year, which I am inclined to think is, in proportion to our population, a larger expenditure for the purposes of education than is made by any city or people on the face of the globe.

The school-house, whose dedication we are assembled to witness, is for the accommodation of a girl's school; and this circumstance seems to invite a few words on female education.

FEMALE EDUCATION.

There is a good deal of discussion at the present day on the subject of Women's Rights and her education. No one would be willing to allow that he wished to deprive them of their rights, and the only difficulty seems to be to settle what their rights are. The citizens of Boston, acting by their municipal representatives, have long since undertaken to answer this question in a practical way, as far as a city government can do it, by admitting the right of the girls to have, at the public expense, as good an education as the boys. It is not in the power of the city to amend our constitutions, so as to extend political privileges to the gentler sex, nor to alter the legislation which regulates the rights of property. But it was in the power of the city to withhold or to grant equal privileges of education; and it has decided that the free grammar schools of Boston should be open alike to boys and girls. This seems to me not only a recognition at the outset of the most important of Women's Rights, viz., equal participation in these institutions, but the best guaranty that if in any thing else the sex is unjustly or unfairly dealt with, the remedy will come in due time. With the acknowledged equality of woman in general intellectual endowments, though tending in either sex to an appropriate development, with her admitted superiority to man in tact, sensibility, physical and moral endurance, quickness of perception, and power of accommodation to circumstances, give her for two or three generations equal advantages of mental culture, and the lords of the earth will have to carry more guns than they do at present, to keep her out of the enjoyment of any thing which sound reasoning and fair experiment shall show to be of her rights.

I have, however, strong doubts whether, tried by this test, the result would be a participation in the performance of the political duties which the experience of the human race, in all ages, has nearly confined to the coarser sex. I do not rest this opinion solely on the fact that these duties do not seem congenial with the superior delicacy of woman, or compatible with the occupations which nature assigns to her in the domestic sphere. I think it would be found, on trial, that nothing would be gained—nothing changed for the better—by putting the sexes on the same footing, with respect, for instance, to the right of suffrage. Whether the wives and sisters agreed with the husbands and brothers, or differed from them—as this agreement or difference would, in the long run, exist equally in all parties—the result would be the same as at present. So, too, whether the wife or the husband had the stronger will, and so dictated the other's vote, as this, also, would be the same on all sides, the result would not be affected. So that it would be likely to turn out that the present arrangement, by which the men do the electioneering and the voting for both sexes, is a species of representation which promotes the convenience of all and does injustice to none.

Meantime for all the great desirable objects of life, the possession of equal advantages for the improvement of the mind, is of vastly greater importance than the participation of political power. There are three great objects of pursuit on earth—well-being, or happiness for ourselves and families; influence and control over others; and a good name with our fellow-men, while we live and when we are gone. Who needs be told, that, in the present state of the world, a good education is not indeed a sure, but by far the most likely means of obtaining all the ends which constitute material prosperity, competence, position, establishment in life; and that it also opens the purest sources of enjoyment. The happiest condition of human existence is unquestionably to be found in the domestic circle of what may be called the middle condition of society, in a family harmoniously united in the cultivation and enjoyment of the innocent and rational pleasures of literature, art and refined intercourse, equally removed from the grandeur and the straits of society. These innocent and rational pleasures, and this solid happiness, are made equally accessible to both sexes by our admirable school system.

Then for influence over others, as it depends much more on personal qualities than on official prerogative, equality of education furnishes the amplest means of equal ascendancy. It is the mental and moral forces, not political power, which mainly govern the world. It is but a few years since the three greatest powers in Europe, two on one side and one on the other, engaged in a deadly

struggle with each other to decide the fate of the Turkish empire; three Christian powers straining every nerve, the one to overthrow, the two others to uphold the once great and formidable, but now decaying and effete Mohammedan despotism of Western Asia. Not less than half a million of men were concentrated in the Crimea, and all the military talent of the age was called forth in the contest? And who bore off the acknowledged palm of energy, usefulness and real power in that tremendous contest. Not emperors and kings, not generals, admirals or engineers, launching from impregnable fortresses and blazing intrenchments, the three-bolted thunders of war. No, but an English girl, bred up in the privacy of domestic life, and appearing on that dread stage of human action and suffering, in no higher character than that of a nurse.

And then for fame, to which, by a natural instinct, the ingenuous soul aspires:

"— The spur which the clear spirit doth raise,
(The last infirmity of noble mind.)
To scorn delights and live laborious days"—

need I say, that the surest path to a reputation for the mass of mankind is by intellectual improvement; and that in this respect, therefore, our school system places the sexes on an equality. Consider for a moment the spectacle presented by the reign of Louis XIV., the Augustan age of France, rich in the brightest names of her literature, philosophy, politics and war—Pascal, Descartes, Corneille, Racine, Lafontaine, Moliere, Bossuet, Fenelon, Bourdaloue, Massillon, Colbert, Conde, Turenne, Catinat. Among all these illustrious names there is not one that shines with a brighter or purer ray than Madame de Sevigne; not one whose writings are more extensively read by posterity; not one in whose domestic life and personal character all future ages will probably take a deeper interest. The other distinguished individuals whom I have mentioned, we regard with cold admiration, as personages in the great drama of history. We feel as if Madame de Sevigne belonged to our own families. The familiar letters principally to her daughter, written by this virtuous and accomplished woman, who preserved her purity in a licentious court, who thought with vigor and wrote with simplicity, earnestness, and true wit in a pedantic and affected age, have given her a place among the celebrities of France, which the most distinguished of them might envy.

Apart then, girls, from a preparation for the pursuits, duties, and enjoyments of life, which more especially pertain to your sex, in the present organization of society, you possess in these advantages of education the means of usefulness and (if that be an object) of reputation, which, without these, would be, in a great degree, monopolized by the stronger sex. The keys of knowledge are placed in your hands, from its elemental principles up to the higher branches of useful learning. These, however, are topics too familiar on these occasions to be dwelt upon, and I will conclude by offering you my best wishes, that the reputation already acquired by the Dwight School for girls may be maintained under the new organization; that your improvement may be proportioned to your advantages; that your progress may equal the warmest wishes of your teachers, parents, and friends; and that you may grow up to the enjoyment of the best blessings of this world, and the brightest and highest hopes of the world to come.

The lot on which the Everett School-house is built, is the largest devoted to school purposes in the city. It is adorned with grass-plots, flower-borders, and shade-trees.

The building, in size, and internal arrangement, a copy of the Lincoln School-house, having fourteen school-rooms, furnished with fifty-seven single desks and chairs. So much of the basement as may be in any way exposed to fire, is constructed of fire-proof materials. The building and furniture, apart from the lot, cost \$52,000.

XV. EDUCATIONAL MOVEMENTS AND INTELLIGENCE.

RUSSIA.

THE Emperor of Russia, as a Supplement to his Ordinance for the Liberation of the Serfs, appointed a Special Commission to digest a system of National Education with special reference to the poor, and the newly liberated peasantry, but embracing in its full development every grade of instruction, and all classes of that vast empire. We give a brief outline of the new System reported, by the Commission in 1861, from the "*Educational Times*."

The scheme proposed by the Special Commission embraces—1. Common or National Schools for the poor—male and female. 2. Progymnasiums and Female Schools of the Second Degree. 3. Gymnasiums and Female Schools of the First or Highest Class. 4. Private Educational Establishments and Private Teaching. 5. Universities.

For the general regulation of these Institutions, the empire is divided into "Educational Circles," each of which embraces the educational establishments of several provinces, and is placed under the authority of a Curator, subordinate to the Minister of Public Instruction. Under the immediate authority of the Curator of the Educational Circle, are placed in each province a Director of National Schools, a Director of Gymnasiums, an Inspector of Progymnasiums, and Directors of the Female Schools of the First and Second Categories. Under the authority of the Director of the National Schools in each Province, are placed all the National Schools in his District, male as well as female; the Normal or Training Schools, all the private schools, and all the private tutors, governesses, masters and mistresses in any way employed in education.

Lastly, in order to maintain the connection and unity of these various educational establishments, and for the development and dissemination of sound principles and methods of instruction, Deliberative Boards are established in each province, under the designation of the "School Council of the Province," in which all these functionaries meet, and which are in direct communication with the Minister of Public Instruction.

National Schools.

The National Schools have a course of education determined by the Ministry of Public Instruction, such as is best calculated to secure the object aimed at in their establishment, which is described to be "the moral and intellectual education of the nation, to such a degree that every one shall be able to understand his rights and to fulfill his duties reasonably, as every man ought to do."

The course of instruction begins with Object-Lessons, which are to be followed by—1. Religious Knowledge; 2. The Vernacular Language, Reading and

Writing; 3. Arithmetic; and 4. Singing. The principles which have guided the Commissioners in their selection of these subjects are thus explained:—

“The Object-Lessons are intended to serve as a transition from the natural method of education, which commences from the very birth of the child, to the artificial instruction which begins at school. The chief aim of these Object-Lessons is to teach the child, under the guidance of the master, to examine from every point of view, and with exactness and attention, those objects upon which he previously looked alone, and saw superficially; to point out the relations between these objects and others, and define their immediate use, and thus to develop in the pupil the power of distinguishing in such objects all their various characteristics, and consequently to accustom him to form well-grounded conceptions on every subject.

“The instruction in religion is intended to develop in the children the sentiment of piety, to root firmly in their hearts love of God and love of their neighbor, and to elevate their minds to every thing that is good and noble. With this intention, explanations will be given in the National Schools of the principal prayers, and the Shorter Catechism and a short Bible History is explained. To this course will be added the reading of the Gospel and the Epistles in the Russian language, and the explanation of the Liturgy and the signification of the most important festivals. During the reading of the Gospel, the attention of the pupils will be principally directed to the most important features of the earthly career of the Saviour.

“The immediate aim which must absolutely be attained in the teaching of the vernacular language in the National Schools, consists; (a) in the current reading of written and printed matter with appropriate expression, the correct accentuation of the words, and a pure pronunciation, free from local and provincial peculiarities; and (b) in the acquisition by the pupils of the habit of correct oral and written expression of their thoughts, without gross orthographical errors. Pupils belonging to the orthodox persuasion are bound also to undergo instruction in the reading of books printed in the Slavonic character. The phonetic mode of teaching reading, as possessing an indisputable superiority in an educational point of view, is considered preferable to the syllabic method. In order to habituate the children to understand what they read, they are exercised, under the guidance of the master, in the explanation of a particular book, containing, among other things, the most indispensable information respecting natural objects and phenomena, and the principal facts of the history and geography of their country. With this reading must be constantly combined, as far as circumstances will allow, a detailed but elementary commentary, familiarizing the pupils with the local situation of their native region, with its natural productions and phenomena, and in general with the mode of life existing there, and tending to clear their minds of prejudice and superstition.

“In writing, the pupils are practiced till they attain a clear, legible, regular, and rapid hand, in doing which, independently of the due gradation and regularity in the lessons, particular attention must be paid to the attitude of the writer, and the proper mode of holding the pen or slate-pencil. Together with the writing lessons are carried on exercises in orthography, and instruction in the most indispensable portions of grammar.

“Arithmetic commences with numeration, the first exercises in which should be made by means of tangible objects perceptible to the bodily senses, and also

by means of the *abacus*; and not until these have become familiar to him will the pupil make acquaintance with the signs of numbers, *i. e.*, with ciphers and calculation by figures. The instruction in arithmetic, properly so called, will be confined to the four rules as applied to simple numbers, denominations, and fractions. The method of instruction to be employed is strictly practical, and the pupils must be accustomed from particular examples to deduce such general applications as may afterwards, when adapted to any similar case, serve them as a universal rule.

"Instruction in church chanting, while contributing to the formation of a musical ear in the children, will become, on the one hand, a means of exciting feelings of religion and piety; and, on the other, will give the possibility of forming, from among the pupils, good singers for the services of the church. In order to develop the children's taste, and to accustom them to an intellectual and elegant mode of passing their leisure time, they may be exercised in the singing of secular music, such songs being selected as by their subjects and sentiment correspond with the educational aims of the school."

In the National Schools for girls, the same subjects are to be gone through, and to the same extent, as in the schools for boys; but in addition to the former, sewing will also be taught, and such kinds of needlework as are most indispensable in domestic life. In schools for both sexes, girls may receive instruction till they attain the age of thirteen years; after which they must be removed to a separate school. The number of schools in each Province of the Empire is fixed by the mutual consent of the Provincial Director of Schools and the community of the district; but in so doing, it must be kept in view that for every 1,000 male there should not be less than one National School.

Private individuals or associations may establish National Schools, which must, however, be subject, like other schools, to the control of the Minister of Public Instruction; or they may add, at their own expense, complementary courses of instruction in schools already existing, in such branches of education as may be considered to correspond with the local wants and requirements of the population. Schools for the poor are to be maintained by a tax on the population of the district, and each school must be provided with a teacher of religion from the local clergy, and a teacher for secular subjects, who must have completed a course of training in a Normal School or Teachers' Institute. The salary of such teachers must be guaranteed by the community, and must not be under 250 rubles per annum in towns, 200 rubles in villages, for secular teachers, and 80 rubles in towns, and 50 rubles in villages, for religious teachers.

Teachers' Institutes.

Normal Schools or Teachers' Institutes are established at the expense of the State for the training and instruction of teachers for National Schools. The course of education extends over three sessions of six months each. The subjects of instruction are—Religion, Pedagogy, the Vernacular Language, History, Geography combined with Statics, Physics and Natural History, Arithmetic and Geometry, Writing and Geometrical Drawing, Singing, Gymnastics, and Agriculture and Horticulture.

Progymnasiums.

These institutions, to which there are no precise equivalents in this country, representing the second degree in the system of general education, are designed

to afford a more complete and varied course of instruction than the National Schools, and at the same time to serve as institutions forming a transition between them and the gymnasia. In each progymnasium there must be seven teachers, exclusive of the masters for singing and gymnastics. The subjects of instruction comprise—Religion, the Russian Language, Mathematics, the Natural Sciences, Geography, History, the German Language, the French Language, Writing, Geometrical and other Drawing, and Singing. The subjects of study are obligatory on all the pupils, excepting the foreign languages, which are learned by such only as desire to do so.

Gymnasiums.

The Gymnasiums, the third and highest grade of schools, and serving, like our grammar and foundation schools, mainly as preparatory institutions to the universities, are divided into two classes—*Philological* and *Real*. In addition to the subjects common to both classes and to the progymnasiums, there is given in the latter a more complete and detailed course of Natural Science and Mathematics; and in the former the Greek language and a more detailed course in Latin. Supplementary courses may be opened in the gymnasiums and progymnasiums, according to local requirements, in any of the following subjects:—Law, Technology, Agricultural Economy, the Art of Construction, the Method of distinguishing the quality of Goods, Book-keeping, Hygienics, Foreign Languages other than those taught in the regular course; and in general all applications of science to manufactures, trade and commerce.

Both the Gymnasiums and Progymnasiums are supported by the State, but the education is not gratuitous—each pupil paying a fixed fee, according to a regulated scale of payment approved by the Minister of Public Instruction.

Female Schools.

Female Schools are divided into three categories: (1.) National Schools; (2.) Schools of the Second Category, corresponding to the Progymnasium for boys; and (3.) Schools of the First Category, corresponding to the Gymnasium. Differing from each other only in the extent of the course of instruction given in them, all these schools have, nevertheless, one and the same object—that of "communicating to their pupils such a religious, moral and intellectual education as may be required from every woman, and especially from one destined to become a wife and a mother."

Female National Schools are founded and directed on precisely similar principles with National Schools destined for the education of children of the male sex. Schools of the Second and First Category are placed under the supreme authority of the Curators of Educational Circles, and are established in such towns and places only where there may appear a reasonable probability of guaranteeing their existence by means of the sums paid for tuition only.

Private Schools and Private Teaching.

The right of opening a private Day or Boarding School is open to all subjects of the Russian Empire enjoying the confidence of the community, and holding a certificate entitling them at least to the designation of domestic tutors or governesses. All such schools are, however, to be subject to the supervision of the Directors of Schools for each Province.

Persons opening Private Boarding or Day Schools without the permission of

the School authorities, or teaching in them without the proper certificates giving them the right to do so, are liable, for the first offense, to a pecuniary fine—in the former case of 150 rubles, and in the latter of 75 rubles—the amount to go to a fund in aid of domestic tutors and governesses. The Directors of Schools in the respective Provinces are bound, so far as circumstances will permit, to visit all private schools within their district, and report upon their management.

The right of giving instruction in private houses is open to all persons without distinction who possess the confidence of parents. The designation of domestic *Tutor*, and the privileges attaching thereto, are exclusively reserved to those persons who possess a testimonial certifying that they have completed the course of a recognized university—Russian or foreign.

The designation of domestic *Teacher* is given to such persons only as have completed the full course of instruction in a gymnasium, or who have undergone in the gymnasium the examination corresponding to that course.

Universities.

The Universities embrace the usual course of studies in institutions of a similar character in this country, with some additional chairs for special subjects—among which may be mentioned Pedagogy, or the Theory and Practice of Education, Geography, and Archeology and the History of the Arts. The Teachers are divided on the plan of the German Universities into Professors, Ordinary and Extraordinary; Docents, Senior and Junior; Lecturers, Private-Docents, and Teachers of the Arts. The Degrees conferred are those of Candidate, Master, and Doctor.

Rights and Privileges of Teachers.

All persons serving in National Schools, Teachers' Institutes, and Gymnasiums, and all persons holding a diploma entitling them to the designation of Domestic Tutor or Teacher, of either sex, are considered in the service of the State. They have a right to a pension after serving a certain period, and may receive medals, pecuniary rewards, and orders for distinguished services, in conformity with the regulations laid down for the government of the Civil Service generally.

Directors of gymnasiums, and Inspectors of boarding-houses in gymnasiums, of separate progymnasiums and Teachers' Institutes, as well as all the teachers in these scholastic institutions, including among them also the religious instructor, and the teacher of ordinary and geometrical drawing and writing, and all the ushers and inspectors of day scholars, likewise Directors and Inspectors of National Schools, are rewarded, on their retirement from their functions after twenty years of irreproachable service, with pensions amounting to one-half; and after twenty-five years, amounting to the whole salary received by them.

The teachers and religious instructors of National Schools, after completing twenty-five years' service, receive, in the form of pension, two-thirds of the annual amount of their salaries; and this pension is paid them independent of their salary, if they continue in the service.

The families of deceased Teachers, entitled to a pension by right of service, receive the full pension, one-half going to the widow as long as she remains unmarried, and the other half to the children.

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